



The Preface.

C To the honozable lozde buley.



y lozde / accozdyngly but o your delyzes. I have traslated your boke a put it into our nat the amother tongue as my timple wit and power lernyng wold fuster me, and though it be nat so well done as (I surely knowe) many of ther myght a can have done it, if it wolde have pleased pour lozdship to have delyzed the, and

if also it wold have loked them to have taken that labour ; yet I trust Thave so done, that it may be comforth to the readers & hea rers of at the lefte: I have gruen occasion to office to amend and performe that I rulely and barbaroufly let forward. Surely (my lozde) the chrefe cause of this my labour was : for that I thought this boke thulde be moche profytable to the readers and edefpeng to all that wolde diligently hear it, And to fay the treuth: I know no thyinge more comfortable to man. For amonges all the exercy les that helpe the spirite to obtene the love of god and specially to hym y wold begyn a ble a spiritual lyfe: no thynge is thought alwars more frutful, that the continual meditacion of the pallfon of our loade god Telus Chaift for the erereples of all other fuitis tuall meditacions may be reduced and brought buto this. As by an example. If a man delyze to bewayll and weape for his bices and formes for his bukpnones and bilenes, if he coult to purge & amend his negligence a defautes: he fall fynde none moze bebes ment and redy meane to pricke hym forwarde to his intent: than to remembre the most innocet death and passion of his redeamer: that is to confrer what bitter paynes be fuffred for man: to frare and kepe man from papie eternall wherafter Juffice he chulde haue rather bampned man for his fpnnes, And here man may fee both the Justice and also the mercy of god. Man may copper in hym felfe the great mercy of god: in that god wold forgue and p don hom of his formes. He may also perceive the iustice of god:in his owne formes, whiche god dod correcte & punplihe according to instice in hym selfe, by cause he wold nat suffre the unpunished. And thus in this meditacion man may fynde how to weape and mourne for his formes: for the which the fon of god was bet wou byd and crucified, and all that god fuffred; to cure man of his fyn nes & kepe bym from eternall papne. Dere may also man bewayle

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his owne busynones conficting how unkynoly he rendzeth to to farthfull a louct: to many quell bedes contrary to goddes plea face, and alto dayip contemptes and delppipuges : for his tendie four and kynones and for his manyfolde gyttes which man days ly recepueth of hom. Dozouer this cotemplation of the beath of This induceth man both to hope and to feat, whereby he may be releaved of two temptacyons, to; if the enormitie of his tynnes moue any man to dispaire : he hathe here in this exercise wherby to put away his frines, and to make latisfactio for them, he hath here wherofto redeme bifelle y is y blode a deth of his lorde god, A therfoze he nede nat to feare his fynnes. If he lo ozdze hym felfe p he ove with Chaift, ove (I fay) from fynne and tyfe in a new lyfe . And on the other parte, it man be vered by presumption or vayne lyaltnes and myth without the fear of god: he hath here how to abate his barne myzth, colyderring how that heue was thet from the most e holy frendes of god by many peres pe aboue.iii. thous fand yeres, and how that tife glozy of god was denyed to ma of at the least differred, by so many peres buto the tyme that our loade and fautour Jefus whiche neuer byd fynne: fuffred death foz our frome, to that no ma may come to that glozy but by payne, a thus hall mannes bapne myith be put downe. If peraduenture man be dull and flouthfull to all goodnes: where hall he have a more bedy remedy to pricke forwarde his dulnes: than to cofpore how his loade god moste pure a innocent man, lustred to grewouse pap nes for hym. Some man wold peraduenture erertile him felfe in his owne knowlede and so to come to meknes. But I pray you where hall he have a better occasion therunto, that to ponder and way the difformite and areat difference of his owne fludy and la bour and Chorely the order of his hole lyfer and of the labour a lyfe of Jefus Christ, that is, remembre man howe cottatie thy lyfe is to his wpl a pceptes how bulike to his bertues how farre fro his enfaples, remebre ma how frayle thou art a redy to fal, how buffa ble in all thy good purposes, how buredy or rather loth to folowe thy lozde, howe bnapte to all goodnes. As cucry man may dayly fe in hom felfe. forthermoze, if ma wold be enflamed to loue god where may be have better bely than by this erercife, for if it be natural to rendre love for love, and the love of god was never more openly shewed to man than in his redemption, that is in the pass Cion and death of our redeamer Chaift Telus: it is than manifeft that

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that by this remembraunce of his pallion: a man is piole from ly excited and moued to love god . And if man despie to be paice ked forward in that love : let them remembre the benefites of god which be as lignes a tokens of his love. And thele benefites molt eutbently appere in his pallion, as ye that more clerely le in this boke . At laft, if man belyze that all his lyfe be continuall and per petuall prayer, and that he wold have his herte ever lefted by to god, and his denotion of fernour ener renewed the that never get it more easy than by the remembraunce of the lyfe and passion of his lorde god, for there be may have in every worderacter behaut our and paine that Christ spake by bled and suffred thow to be compuncte and for in hert to be conforted in fricite. for in the confederation of them, now be may were by compassion, How by grupng thankes: he may have (wete affections, Aowe he may delyze to be confourmed buto bym. and to bis wyl. Aow he may labour and wyllhe to be holly transfourmed into hym. Thus may man go from one exercise vinco an other to auovoe ter Diguines and fo ever to be i praper . And Mortly to coclude, there is no kynde of pirituall exercice: but that it may be founde in the lyfe a pastion of Christ, or els by moste pleantuouse frugte it may be reduced and applied to it. And this fall better appete in the traft pacte of this boke the the por grycle. Aowe my loive Thane thewed what was the pryncypall cause moung me to accoping pour delyze and if I may percepue that pe or ony other take profyttherby: I chall grue prayles to god from whom all goodnes commeth, and I beleache tour loghip to pray with me that moch

profyt and comforth myght come to them that hal rede this boke and followe the exercices therof. And thus I commende you and all youres to the pallion of our lorde. From Syon the, bi, day of

Decembre. 1533.

Tyour dayly oratour Johan Fewterer.









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Bhotoe and worke accordingly to the

anord Infpies enfactentuduprexemplar quod tibi mone (d 11.4)

eramplat that is the wed buto the i the mount. Thirt althoughe offymes in Ceripture be coms pared to a mount of localled for the excellence of his most hyghe perfection; pet most especis ally in that he was exalted on the crouc in the mount of Caluary, be may be called amount. trate pallion. In this mount that is in Chain crucified as this day that is by all the trine of our lyfe themed buto be a gialle of an examplar, whome we third nat onely beholde: but also with mofte beligence tolome his freppes for it is nat fufficient to a che frian to behold Chailt crucified. for loopd the Jues and allothe gentplahis crucifiers. But it is required of a Chailtian phe lipus and worke accordangly to the eraplar the wed to he in in a mount that is Thrife crucified. And that is the intent of our tyelf mass des waken to every favorial person. Beholde and walke accord Dyagty to the erample of Chatte crucified . Beho. De Tlay but incorporating or bepely knittying heapaputuh pallion burg the bert by inward compassion, and worke accordingly unto his ex ample, bufffriedly foldwyng bym. for falagut Betre teachethe be laying Chriftus pallus elt pro nobis. Chait luttred for be. This is the wall then a that we that be biliaently beholde with the inwatte ey of our louie: Chill crucified. And it foloweth. Nobis re linquens exemplum vt fequamur veltigia eius, Leurna to be an ers ample that we myabt followehis steppes. In ordrying our lyfe ac cordyngly to his woll and example, and this is the fecond thyng belonging to a chriftian, bufarnedly and truely to folowe his far tiours example. Ind in thele two thonges hall fande the hole tume of our purpole and of this treatife, which be necessary to be for if the lyues pallions ofte remembred bnto the Christian . of holy farntes and marty s berecounted to man, to induce hym into devotion of herte, to contridion for his synnes, to the love of god despisong of the world and patient sufferance or bearing of tribulations and payres: how moche more than thuld the pale tion of Chilf be remembred and preached / whiche is most eholy of al layntes pe the lanctifier, of al layntes, lozde and god over al,

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the judge of guicke. A the refurrection or reafer of the deed a This passion lap libulo be remembred that men bearing it myaht knowe how moche god the father bated frine for the destruction wherofthe wold have the preciouse blode of his moste beare being ued onely fon thed boon the erthe with mofte greuouse tomentes and woundes, and also that man my out buome, how moche be to med mankynde, for whole faluacion be wold grue his only forme to fo crueil tomentes a papulati death. Chyoly that we mould knowe how preciouse and deare a thrng is the krngtom of heuen which he wold nat open and grue buto mankend but he the pres sionle blode and beth of his naturall forme Tefu Chente and fourthly to declare buto by howe mocke he loueth and recorrect in the penaunce of man for the Declaration and grample wherof. be wold his deare byloued fonne to benauled fast unto the cross and (predabrode ou flame ag a boke open wherin we mpaht rete and ternehowers do penaunce What other thong do liquitie be to be bis reace or werene his foro with woundes the armes fpied abrode, and his most of wete and godin wordes that motion and callynaes buto penaimce De bath called be buto penance by bis woode the his Grangein and mote of all behis boly lefe and example. Therfore behold and loke amonthis examplar adalle loke bpon the face of the fautque Christ and worke accordengly plates. to the eremplar that is thewed to the in the mount of Caluarpe. And if this spectacle or glasse ought to be beholden at all tumes: moche moze than it fould be coly dereothis tyme whathe efficie remembreth the passion of our fautour. Thriste that by the confes Derping therof: our foute in abt be erented amoued to avue than bes to god for it and allo to have copallion in our forte of Chailt for as almyghty god farth by his prophet Aboffes. crucified. Anima que non fuerir a fflicta die hac: peribit de populo fuo: Chat Leui.2. C. foule or plon which wet nat take bod hym fome payneralliction or compassion this pay or tyme of the passion of our torbe: hal pe refte from his people that is, wall nat be accompted or taken for a christian. Therfore let by fap in signe and token of compassion that whiche faynt Bernard fayd in his mournyng. Quis dabit car piti meo aquam. &c. Who hall graut oz que water buto me heate In lib. dela or the fountappe and well of teares buto mone pen that I mount were both day and nyaht buto the tyme my lord appere buto his feruaut and comfort hym eyther flepyng or wakyng. Dpe fwete teares by whom commeth the plentuouse rouers of graces. O pe benote teares the aboundaunt fountagne of my belth I come into

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my best I flowe out of myne penifall byon my chekesia make my mourning better. Allo in an other place faint Bernard mouethe bs to the behologing of this eraplar our fautour crufified: faringe in the person of Chaift. D thou ma beholde what I (uffred for the De the croffe on the whiche for thy love I dyed. Beholde the nay les wher with my hantes and my fete ware perfed and fallened to the croffe for thy fynne, Is this no forowe and paper that I lufte red for the . And thoughe this outward forome a payne be moche greuouse: pet moche moze papufull it is to me inwardly to se the fo bukunde, for whom I luffred all thefe are woule tormentes and paynes. Wherfoze o thou chriftia behold Chrift crucified a que hym thankes for his kyndnes, lelle paduenture thou mapfte hear the rebuke that was fpoken buto.ir, lepzole cured by our faulous Telu,to whole rebuke be lapb. Nonne decem mundati funt et noue vbi funt, Was there nat.r.perfons cured, and but one (that was a Aranger) p grueth thakes for his benefpt recepued, wher be pos ther. ir. Behold I fap Chaifte crucified a remebre bis kindnes ace cordyng to p coucell of p wyle ma fayng, Gratiam fide iufforte tut ne obliuiscaris dedit enim pro te animain fuam. forcet nat o konde nes of thy werte of frende for he bathe gruen his lyfe for the I this (bulde be diligently comembred . " ... There endeth the prologue.

Cebe Diuilion of this treatiffe oz mirrour.

partes, that is into a prohem begynnyng or preface the execution or declaració of the sayd paston, and into y contacton of Christes paston. In the syrst parte is beclared the fruteful mediatación of Christes paston. In the seconde parte be declared the actes a articles of the sayd paston, and in the coclusion be declared tes a articles of the sayd paston, and in the coclusion be declared certein miracles wrought at the same passion with certein chapit tres of the Resurrection appearing ascension of our lorder send dyng of the holy ghost. Ac.

The prohem/preface or begynning cotequeth.r. particles of the which sime of them be divided into dyness chapitres.

1. The fyzit particle: is an erhoztacion to moue men buto the meditation of Christes passion. Ca.primo. fo.primo. The example of the same erhoztation, Ca.secundo. fo.tis. The

Luc.17.D.

Eccl.29. L.

The Cable.

De seconde particle is of the mean and maner of the remed beance of Chaistes passion. Fo. itit. The thyade ptycle is, howe we shulde feale in our selfes Chaistes passion. And this particle is divided into b. Chapitres.	ű,
Dwe we thulde feale in our binderstanding Christes pallion. The first Chapitre fo.b. Thowe we thulde feale and percepue the same in our wellioue & affection. Ca.it fo.bis Thowe we thulde fele the same in our actes and operations of	iif.
Dedes. Ca.iiif. Fo.bit. Dowe we thulde fele the same in our pouertie and necessities. Capitulo, iiii. Fo.biti.	
Chowe we chulde fele Christes passion in our redukes and des spilynges. Ca.v. fo. viii. Che.iiii. particle is of divers maners and wayes to remember the Christes passion. In this particle is divided	
into.bi. Chapitres. Dwe we may confydre Christes passion with a mynde to followe it. Ca.primo. Thowe we may confydre the same with a mynde to have compassion theref. Ca.ii. Howe we may cosydre Christes passion with a mynde to max uapil theref. Ca.iii. Fo.ri.	ttif J
Chowe we may confydre the same to retoyle or toy therof. Capitulo.iiii. Powe we may confydre Christes passion to resolue or relent out hertes into it. Ca.b. Foriti.	
Dow we shuld conside Chasses passion to real swetely ther in. Ca. bi. fortiti.	. T. T
He.v. pticle is divided into rix. Chapitres, of the whiche the fyrit coteyneth. rr. pfites that cometh to man by the re	b.
mentozaunde of Christes pastion. Ca.primo. fo.titti.	73
L Howe in the passion of Christ is conteyned all perfection of al the orders of aungels. Ca.ii. Thowe in the passion of Christe is conteyned all the beatstude or blysse of men. Ca iii. Thow in Chistes passion to the present theologically the gystes of the holy ghost the beatstudes of the gospell, and also the structes of the spirite. Ca.iiii. Howe	. 7
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. 93	Dowe by the pallion of Chaift: we have the efficacite	
6		forrb.
	D How the bit gyftes of the holy ghost ar coteyned in a passion, and howe through the feruent remembrance ther	
	may be ontanned And forth of the guft of fear da hi	
	L'an example of this gyft of the feare of god. Ca. bii. fo	rrbitt.
	Dowe the gyft of pyte is opterned by the feruet remen	ıbzaüce.
	of Christes pastion. Ca. viii.	fo.rrir.
	Can example of the gyft of the fpirite of pitie. Ca.ir.	fo.rrri.
	I howe the gyfte officience is optayned by Christes pas	
	Capitulo.r.	o.rrrii.
	I In exaple of this gyfte of sciece or knowlege. Ca.ri. f	o.rrrv.
	Dowe the gyfte of frenght is optayned by Chaiftes p	
	Capitulo.rii. fo	.rrbt.
	(Howe the gyfte of councell is gyuen to man by Chaif	
		rrrir.
	Can example of the same gyfte of godly councel. Ca.rb.	fo.rlf.
	Dowe the gyft of bnærftandyng is goten by Chriftes	pallion
		fo.rli.
	Can eraple of gyfte of goally bnoftabyng. Ca.rbit. fe	o.rliitt.
	I howe the gyfte of wyloome is goten by Christes palli	
	Capitulo. rbiti.	fo.rlv.
	I an example of the same gyfte of godly wyldom. Capi	
,	folio.	rlviii.
i .		
	her fole or colte. I her follows the feeting of the tection or castyng out of the t	o.tlit.
	fellers in the temple.	fo.lt.
í.	Tibe. bitt. particle is of the fozowfull deptyng of our logi	
ii.		fo.lii.
t.	The.tr. particle is of Chaiftes laft fupper og maundy. f	o.litit.
. 64	The.r. and last particle is of the washing of his discipli	es fete.
	folio.	iv.
•	The feconde parte of this treatife is divided into.lrb. a	
		o.lvii.
	The thyrde parte, that is the conclusion: is diute	
	Ded into.ri. Chapitres.	n often
	The fyzit is of.r. myzacles done byfoze at the death, an Christes death, Ca.primo.	C. tlii.
	wystuce ocacy, was plutto,	1mhn

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T Why Chaifte wold fuffre fo many and fuche greuoufe paynes fo. Cribi. for bg. Ca.ii. I Dowe Chaifte Descended bnto the helles. Ca.iii, fo. C. ribit. C Df Chaiftes Befurrection. Ca.iiii. fo.C.rlir. Dowe Chrifte appered to his mother Mary. Ca.b. fo.C.l. (Howe Chiff appered to Dary Dagdalen, Ca.bi. fo. C.li. Dowe Christe appered to his Apostles, Thomas bernge pres Capitulo.bii. fo. C.liii. lent. Df Christes Ascension. Ca.biti. fo. C.hitti. Of the lendying of the holy aboft. fo. C.lbi. Ca.ir. I De the Assumption and prayle of our glorious lady. Capi.r. Folio. Of the last judgement and commyng of the judge to the same. Capitulo.ri. fo. C. Ibitt.

FINIS.





Of the first perticle that igan eroztation/mourne men buto the meditation of the pallion of Chaile. The fraft Chapitre.

> pe people that walke and wander in va nitees, come bether and beholde in this Glaffer turam bit Christ crucified a inwardly confider the greate charite of god to you. And on the other parte bes hold your owne bipnones and malyce towardes hom. Sith it hath pleafed the fonne of god to be

Benaucus mulo amoris in pains

topned buto the nature of man , and never to be Departed frome it; howe moche more gladly full ve defre that your foule fulbe be buite a topned buco hom bufeperably. And Lith the some of god wold through the great feruoure of his chas tite ionne to his godbeed in one perione fo byle allhes and dust as the nature of man is. Howe moche moze befirous foulde eche one of you be to open your bert and dilate it or sprede it abrode to tecepue bym in to it : What folyibenes or rather madues is it ! that re displishac or lytell regardinge this inestimable charites topl rather open your bette buto the filthy pleasures of the body or banytes of the worlde, and to be topned buto them by loue, ras ther than to god. The fonne of god toke nat a moztal body to the intent p man foulde loue bodily or carnall pleafures; but that as Christ hauping a mortall body by cotinual penaunce subdue his body/cotempne all carnall worldly pleasures; and was ever topned to god by loue; fo in lyke maner shuld moztal man moztie fre his body by continuall venaunce dispile all bayne pleasures; and eucrerecte or lyfte by his foule to god and heuenly thynges. D the meruaylous blynones of man made of two fubstaunces; that is the foule and the body, and all thoughe the foule without comparison be moche moze noble than the body: pet he topl spend and occupy all his tyme in a maner aboute the prouison of his body or in suche thringes as the fleshe desireth and in nothringe regardehis foule, as of he had none for that it were of no value. for he well neyther fede nor norpffhe it nor vet laboure to quiete or rest it in the love of god thoughe he myght so do with moche more ease, swetnes and also pleasure without comparison than to content and faciat the body. for god is prest and redy to energy man; pe he offereth hym felfe to man pf man he wyl recepue hym. Ecce fto ad oftiumet pulso. &c. Beholde (he layth) I ftande at thy apor. 3. D. doze (that is thy herte or foule) and knocke yfany person wyl here The Myrcour. my boyce

The myroure or glaffe.

my boyce and open the doze of his foule buto me: I hall entre therin and suppe with hom and be with me. Se thou bukpnde man | howe our loade offereth hymfelfe buto the | and requireth none other paper of the but the Deth of his some with thyne obes dient herte: therfore gladly recepue hym to thy spirituall coforte. All corporall and temporall thoriges fle frome man and forfake brin and thoughe with great Audy anguy The and payme he las bour to get and kepe themsper be that neverbaue of ful possellion of them to his quietnes excepte he wolde lay that he hath the ful possession of them: the which holly and fully contempneth and Dispileth them all: for that person is sacrate and contente with the wante of them. But well be feamoze meruaplous blynones of this weetched man. The foule of man which is made to thomage of god and the whiche thall never be laciate and content but ons ly with god: that lame foule nat conftrapned (though partely ens cloned and moused by the fiellhe) wylfully subdeweth her felfe bus to the flethe redy to fulfyl the vayne pleasures and delyzes of the flesthe. 28 ut the cotempneth or dispileth to subdue her felf to god! though the be continually moved therunto by dayly exhortatyon oz preachynge continuall recepurnge of his benefrtes and gras ces and also by inwarde inspirations. De more over the well nat do the wel of god in his owne arftes that he arueth to her. True lp pf the loule were nat worle or more bestrat than any brut bester the welde love god above all thrnges buto whole rmage theis made, And for lytell or nothynge regarde all creatures in compas rison of god. Wherfoze thou soule pf thou welt love the fleshe oz the body love none other but the fless he and the body of Christer whiche was offered for the and for the helth of mankender on the auter of the croffe. Therfore dayly remembre in thy herte his pafe fion. Foz it so remembred in the soule of man: is continually of fered and presented to the syaht of the father omnipotent for our confolation and comforte. It is comenly fand that if any man kyl or flee a nother man: of that manfleer come afterwarde in the pres Cence of that deed cozys oz body to that he fe it; it wyl incontinent blede or borde at the wounde freshe blode: So pf we wolde bes holde with the devoute even of our foule the blode and pallion of Christe, whom we have slavne or were the occasion of his dethi nat onely by our original fonne, but also by our manyfolde actus all synnes: we shuld fele or perceyue by spiritual grace of deuotis on in our foules howe that by our compassion of his passion his blode flowethe plentuously out of his body and is offered and presented

Anaturall erample.

presented buto his father for our faluacion and fanctification. for of the navles that perfed his handes and feet were fanctified and called holy by the tochying of his bleffed mebres, how moche moze then thulbe our reasonable thoughtes whiche cleue fast to Chaifte crucifyed by continual or ofte temembraunce of his past fion be called holy. D most delectable passion. D most meruaps lous beth. Meruaplous ? pe what may be moze meruaplous ! for this deth doth apue life it cureth our wound it maketh blode whyte that is it purifieth and clenfeth our foule from the blode of fpnne. Great bitternes and folowe / is ofte times tourned to mocheswetenes a pleasure. The opening of the spoe of Christ, topneth his herteto our herte. The conne by frome by by the clowdes, whan the clowdes be gone and pafte: it fhineth moze clerely. The fyze quenched: is Moztlyer oz foner kyndeled a mas keth the greater flame. The ignominious and hamfull beth of Chaifte: aloaifieth both hom and bs. Chaifte thaiftong boon the croffe both inebriate and faciate bs with the drynke and liquore of grace. Chrifte hanging naked on the crofferclotheth o ryghs tuous persones with the garmentesof bertue. Dishandes nays led to the croffe : Dothe bukuptte og loofe oure bandes his feete napled dothe make by ronne to bertue. Christe peldynge his sprinte into the handes of his father: Dothe insprie and grue lyfe of grace. And he also speed absode byon the crosse; both call bs to heuenly thinges. D the wonderfull pallyon of Christe i the whiche both alvenate and chaunge the herte and mynde of hym that bath remembraunce and compassion of it. for it nat ons ly maketh hym angelical; but also divine and godly. for he that cotinueth by meditation in the tormentes and pallion of Christ feeth nat him felfe bycaufe he alwayes and onely beholdeth his fautour Chrifte crucified. This person wolde berethe croffe of Chailte with hymiand he also bereth in his herte hym: which suf ternethe both heuen and exthe with whome he may eafely fuls terne and beare all heur burdens and paynes. This persone als To that thus continueth in the meditation of Christe crucifved! wolde be crowned with thornes with Christe and for Christe ! and he is crowned with the fure hope and trufte of the crowne of glozy. De wolde hynge naked on the croffe with Chrifte | and to thake for colde , and he is beated in his foule with the feruent trie of love. He wolde tafte of the bitter and charpe bynacre and gall with Christe and he drynkethe the wyne of buspeakable Iwetenes. He wolde be mocked and scorned withe Christe on The Advirour.

The Myroutor Blasse.

the croffe and heis honoured of aungelles. De wolde be dilby fed and forfaken with Chrifte | and our lady bath chofen hom to her fonne. De wolde be beur with Chrifte | and he is conforted. De wolde be tozmented and fourged with Chrifte and he is res loued with areat ion agladnes. He wold honge with Christe on the croffe, and Christe most swetely both embrace and halfe bym. De wolde be pale in face and inclyne his beed downe for feblenes with Chrifte and Chrifte cofortably lyftynge by his beed | both moft (wetly koffe bom. And therfoze fant Barnarde farth: D good Helu we beleue, and so it is, that who so bereth thy croffe, he bereth thy alory. And he that bereth thy alory he bereth the. And homy bereth the thou bereth boon the holde. The holde is Aronge and very hyabifor it recheth buto the fete of the father in beuen aboue all the orders of aungels aboue all principates potestates a bertues. Thither thou reducest or bryngest agapne the wanderinge shepe that did erre from the flocke, that is mans kynde the whiche by his fynne was put out of Paradyle. Good lozde. I may compasse, go about and ferche both heuen and erthi the fee, and the lande a no where thal I fonde the but in the croffe. There thou flepeft there thou febeft there thou refteft in the bete of the day. In this croffe my foule is lyfted by from the erth and there it gathereth the fwete apples boon the tree of lyfe. In this croffe the foule cleuvinge fast to her lorde god both swetely spinge and fay: Susceptor meus es tu,gloria mea,et exaltans caput meum. Thou arte my defedour my glozy and thou exalteth bp my beed: that is my foule from the confideration of all bapne atranfitozy thynges, buto the meditacion of then buspeakable goodnes the wed buto man bpouthe croffe. D moft ampable beth. D mofte Delectable Deth of the most noble body of our loade Telu Chaister from whome I wolde never be seperate but in hym to make thre tabernacles one in his handes a nother in his fete and the thirde tn the woude of his lyde, There I wyll rest and slepe | eate and daynke | rede and pray | and there I wyll perfourme all my befy nes that I have to do. There I hall speake buto his herte and optagne of hym what so euer is nedeful for me. Thus dornge) Inap folowe of fteppes of his most swete mother Marie whose foule: I tweede of forome dyd thyrle a perfe at the deth ofher fone. If I be thus wouded with Christe I may from hensforth fuerly Speke to her a moue her in al my necessites and the wyl nat denve me bycaufe the feeth me crucified with her sonne Christe.

Dere foloweth an example of this exportation.

10 Cal.3.

E may take an example of this erhoztation to res mebre the pallion of Chaift (in the boke called: Spes Librorert. culum hyftoriale Vincentij)ofcertapne (inguler pets Capi, r.ct foculum hystoriale Vincentif) or certapne imquest pers Lapi that in the partes of the Dioces called Leodinia no ble & Denout preeft called: Iacobus de Vitriaco | the whiche afters marbe was the bylihop of Tulculane and carbinall, and this hos ly man fe there diverse women of so meruaylous affection and so feruent in the love of god through the continuall remebraunce of the passion of Christe | that by that feruent love and despre | they were so leke that by many yeres they coulde nat tyle out of they? beddes but bery feldome hauvinge none other cause of sekenes of difeafe but onely the faid feruent love. for their hertes (by ocons tinuall remembraunce of the infinite charite of god the wed in the passion of Christe) were so relented by that meditation, that the moze that they were coforted in foule, the moze feke wey be they were in they bodyes: farnge a creeng in berte though for thame they durit nat speke in wordes the saying of the spoule in the cans ticles: Fulcite me floribus , flipate me malis , quia amore langueo . Comforte me with flowres, ffrenath me with apples or other fru tes/for I am feke or languplibe for loue. Ind in fome of thefe wo men (a meruaylous thong) it myght be percepued fenfibly howe that whan they? foule in a maner melted throughe the behemence of loue, they chekes and the coloure of them fenfibly farded and fel away. In other of them throughe the I wete confolations that they recepted in they? foules there redouded in to their mouthes a pleasaunt taste as if it had ben of hony oz other (wete meat and that they felte fenfibly . And to it retreffed them both comozally and spiritually and this take also moved them to swete teares! and preferued or kepte they hertes in Deuotion. Some of them also recepued so areat arace of weppinge in Denotion that as ofte as god was in they? bette by remembraunce of his goodnes / fo oftethe runers of teares flowed from theyz even by inward benot tion, to that the steppes or printes of the teares, byd afterwarde appere in they chekes thorough the custome of weppinge. And here note a meruaplous thong that the wepping or teares byd nat burt their branne or beed as it both comenly in al other persones! but rather in them it comforted they myndes | with a full a plens tuous devotion. It made twete or pleafaut they frittes with a fwete buction of grace. It meruaplously refreshed their bodyes and it gladded at phole cogregation of pfermantes of god there. The Myrour, Aliti. 93026

Canti. I. A.

The Myrour or Blasse.

Cibi fupia . Lapi, rbiii .

mt.19. D.

(APoze ouer we rede in the fame boke of an holy and benoute woman called Maria de Ogines | of whome the forlande manfter lacobus de Vitriaco / beynge in great feruoure of Deuotion cryed with a lowde boyce buto almyghty god faring: Dlozd god thou arte bery good to them that trusteth in the thou arte faythfull to thy feruauntes that trufte and abyde thy promiffes. Thy hand mayde good load hath dispised and forsaken for thy love thonour of the worlde with all the pleasures of the same | and thou accord dyngly buto thy promise in scripture bath rendred and gruen to her an hundreth tymes more in this worlde, and also everlastyng lyfe in the kyngdome of glozye. The fyzit fruites oz begynnynge of her love to the | was the remembraunce of the crosse | passion | and beth. for on a certapne day when the (prevented with thy arace and mercyfully bifited by the confidered the areat benefit tes | whiche thou of then bufpeakable goodnes flewed buto man kynde in workynge our redemption | the founde or opterned fo great grace of compunction and fuche abundance of copye of teares in thy croffe and paffion that we my ght have traced or for lowed her thoso we the churche by her teares that fel on y groude from her. And of a longe tyme after that the bad this tweete bilis tation and grace of teares / the myght nevther fee noz beholde the pmage of the crucifir/noz pet speke oz here other speke of the pasti on of Chaifte but foathwith the fel in Iwowne. Wherfoze that the might form what tempre and abate that great passion and sorower and restraphe thaboundaunce of her weppinge, she lefte the cons lideration of thumanite or manheed of Christe, and tourned her mynde holly to the meditation of the matelive) and godheed of Christe that in his eternitre and inpassibilitre the might fynde Come confolation and comforth, But where the thought and las boured to have stopped and restrayned the floode of her teares, there role and fprang maruailoufly greater abundance of teares. for when the confidered of what glorie and dignitie he was that wolde luffer to byle and thamfull beth for our redemption !

then her fozowe was renewed in her / and her foule fo relented for demont compaction / that moche more plentye of teares departed from her / and moche more ye may fee in the layde boke / if it please you.

CApraper.

Dlo2de



Lorde Jelu Christ the sonne of the liupnge god. for then buspeakable pitye, and the moste excellent lyfe of the moste holy mother Marie, and for the merites of sayut Francisce, and of althy sayutes, graunt (we beseche the) but o be most wretched symmets buwor.

thy any of thy benefites | that we might love the alone | and ever be burnings of fervente in thy love | and that we might continually magnific the werke of our redemption | that we might ever define thy honour | and dayly bere and remembre in our herte the benefite of thy pallion | that we might knowe and confide our miserye | and continually desire to be dispised and reduked for thy love | so that nothings shulde comforth be and abide in our hert? | but thy beth and passion | and nothings displease of trouble be | but our owne synne and weetchedness Amen.

Of the meane and maner of the remembraunce of the pallion of Christe. The fecond particle,

Dwe I chall hewe buto powe howe we foulde ble and exercise our self in the passion of Christe. In the whiche bit.tymes in the day at the beefte; every chiffiane thuld exercise hymselfe accordingly to the sentence or mynde of faynt Barnard fayng: The cotinual or dayly lesson of a christ ane bulde be the remembraunce of the pallion of Chrifte. for there is nothpage that so moche kyndeleth the hert of man, as the manheed of Christ and the ofte and devout remembraunce of his pallion. Howe this may be we shall percepue it in this maner, That is this who so ever well prite in the meditation of Christs passion let hom ordre hom selfe las if Christe were put to all the paynes of his beth and pallion in his prefence and fo let hym con Cide depely diliactly and with deliberation althe poyntes of his pallion, therunto fire his hole myndeperfeuerantly leurnge and fettynge a parte all other cures and busines with drawinge hym felfe with as great biligece as he can from all superfluouse meats and divinkes and from all dilycates from al fre garmentes and lofte beddes from all bayne sportes a lygbines from bayne toy! and from all bayne and pole speche. for all these and suche other lyke ben clene contrarie to the frutefull remediaunce of Christes pallion as we thall the we moze clerly berafter. And therfoze it is necessarie that if a man well profet herein, that he thenke hem felfe as pf he were presente at the passyon of Christe and to ordre and behave hym felf in his speche in his sight in his sozowyng and in al his other outwarde actes as if he lawe before his face ! Christe

The Prirour or Blaffe.

Chifte hyngynge on the croffe. If a man thus order hym felfe Christe crucityed thalbe (piritually with hym and in his prefence as he thunketh in his owne mynde and to thall gladly behold his bedes and thoughtes; and also gratiously accepte his bowes and promylles. But take hede that this remembraunce be nat foone loft and flortly put away/specially whan devotion and tyme wyl ferue with convenient opoztunitye, and fe that this remebraunce be with a farthful and herty maner and with a mourning copals tion. For fuerly of this most fwete and pleasaunt tree of the crosse be nat affectuoully a loupnaly chewed with the teethe of feruent Denotion: the lanour therof (though in it selfe it be bery Delicis ous) that never move the. And if thou can nat were with Charle that wepte for the and forowe with hom that forowed for the at the leeft thou ought to joy in hym and to render thankes to hym with a demout herte for his manifold benefytes aguen to the with out any thyng deferuynge. And if thou feleft thy felfe noder mos ued buto compassion, noz pet to apue thankes with a feruent des lyze buto god for his benefites but rather deprelled with an hard herte in the lapo remediaunce, never the lelle with that lame hard berte conne buto the holfoine remembraunce of Christes pallion and grue suche thankes to god as thou map for that tyme, And that which thou can nat baue nor felvit nat in thy felfe committe in to the handes of his most mercifull goodnes, and if pet thou continue in thy stubbernes and harde herte, for perauenture thy herte is tourned in to the hardnes of a Dyamant whiche can nes uer be bzoken but with the bote blode of a gote/as Plinius fayth in his naturall historie : bere I offer afhewe bnto the the greate copie and plentie of blode of the gote and also of a lambe inconta minate bulpotted or budefoled Telu Christe which is been hote and burninge with an incomparable feruent love and charityes whiche thosough the strength of his heet hath broken and Dissols ued that harde and Dyamant wall of enmitte, which the synne of our fraft parentes and also our actuall sonnes bath made and put bytwprte god and man. Wallhe oz dzowne thy felfe in the copis oule blode of this gote and lambe ! D thou Hoamant berte | and lpe in it that thou may be made warme | & thou so heated or made warme may be molifred or made lotte and so molified: may shed plentiously tyuers of teares. Morfessmote twyle on the stone Aum. r. B and brought fuche plentye of water fo impte the harde ftony hert twyle that is with the inwarde bertye remembraunce of Christe vallyon , and withe the outwarde laboure of thy bodye lagers ercylynae

Lib.errbit. Cap.iiii.

ererculunge the felfe in leftenge be the handes or the leght buto the crucifice in ofte knockynge on thy brefte in Deuoute ges nufferions | knelpinges | or peone takpinges | or in exercifying thy felf in takyng disciplines of scurapnal of in other lyke outwarde exercise and so cotinue buto thou have goten the grace of teares. Whereby the reasonable soule that depute the waters of Deuotion. And thy fenfual or bestly bodye by the eperiece therof halbe hums bled and subdued buto the reasonable soule.

The thirde particle, howe we shulde fele in our felfe the paffion of Christiand this price is devided in to.b.cha pitres firste is howe we shulde fele the passion of Christe in our bnderstandpinge and reason.

Aynt Poule fayth: Hoc sentite invobis quod et in Christo phili.2. A. I that ye myght lucke a drawe wattes frome the fountayns of our fautour. for who to ever exercise them selfe faythe fully in this pallion, they that tucke a drawe from thens al maner of graces | as we laid afoze, for fuerly this exercise hath his dis In the form uers decrees wherby we may come to the perfeccion of all fance particle. titre or holynes. Wherfore we ought (accordyngly to thadmonis cion of faint Doule) fele in our felte p pallion of Christ. And that " b.maner of wife. first in our bnderstandpng/lecodly in our wolf love and affection / thirdly in our actes and operation / fourtly in our poucety and necessityes foftly in our reproupages or diff pilinges. first I lay we shuld fele the passion of Christe in our binderstanding or reason, so that we dilipacely and with attencis on fourme our thoughtes accordyngly buto the paynes a pallion of Christe. Hereunto we be moved by the wordes of the prophet laying in the person of Chrifte crucified: Ovos omnes qui tranfi , Trefi. 1. D. tis per viam attendite et videte fi eft dolor ficut dolor meus. Dall pe that passe thorough the way of this worldestake hede (that is: thynke with a diliget a attent mynde) and depely colider if there be any folowelyke buto my folowe. And this is done truely and farthfully when the passion of Christ is remedied rather with an attent mynde a cogitation, than with denotion. for cogitation bath his fignification a name of abidyng tarieng of elli coftrape unge after some doctours. for asmoche as in such cogitations whan reason & binderstadying bath nat that gyft & grace of knows lege that it wolde have lit is costrapned to above lary a revolue it in his cogitation buto the tyme y he hath gote some perceyupng therof. And of this coftraphyng fpeketh faynt Barnarde fapnge:

The Myrout or Glasse.

let the outwarde lenfes be gathered to gether in one, and coffray ned or subdewed buder the discipline and rule of the good will. And so kepte bider with the burden of good werkes and made obedient to the service of the spirite that in no meanes they be fuffered to come at large at they fenfuall pleafure. Df this bilis gent kepynge of our thoughtes speketh also our losd in his lawe faynge: Caue ne vng obliuiscarisdomini dei tui qui eduxit te de ter ra Egipti. Beware that thou never forget the lorde god / whiche bath delyuered the from the thealdome that thou had in the lande of Egipte (that is from the thalbome of the Deule) by the meris tes of his glozious pallion. We may alwayes thy nke of this benefite though we can nat at al tymes devoutly remembre it. And therfore to remembre or thynke ever of god we be constrayned by his comaundement. But to remembre hym with devotion we be nat bounde, for denotion is onely of the special grace of god which is nat in our power. And therfore we be exhorted a taught to continue the remembrance of god and of his comaundmentes fapnge: Meditaberis ea fedens in domo tua,et ambulans in itinere, dormiens , atq; confurgens , er ligabis ea quafi fignum in manu tua. et mouebunt ante oculos tuos, scribesq; ea in limine et in offijs do ? mus tue. Thou halt (farth Dorfes in the name of our lozde)res membre them (that is the comaundmentes and benefites of god) littynge in thy house and walkinge in thy tourney (lepringe and epipna, or at thy downe lyenge and by rilynge, and thou hal tye and fasten them buto the as a signe of a marke in thy hand, and they halbe ever before then evne or fught and thou halt wrette them in the postes & doozes of the house. And though these wor des in the litterall fense ben spoken of the.r. comaundmentes of god | pet we may fo moche the moze conveniently applye them to the remediannce of the passion of our load for almoche as it was moze to our profite and comforth that our lord god wolde fuffre beth and paffion foz our redepcion, than phe gaue to bs his com mandmetes. And also that is the law a ordre of p benefites of god that moze that they be pfitable to bs: the moze we chulde remebze them. Therfore al the articles or particular paines of the pallion of our lozd thuld be diligetly gadzed to geder a comend to memos Johis. 6.18 tp/accordyng to the wordes of our fautour fapng: Colligite frage menta ne pereant. Bather by to gether the fragmetes) that is the pticular paynes of his pallion) and put the to giver as it were in alitel facotiz fo comede them to memozy lelle they perillhe from pour bertt; by forgetfulnes, ithis maner byd p woule as we rede

in the

Deutet bi.

Deutet.6. 23 .

in the canticles where as Me lapo, Fateleulus mitte dilectus meus Catie. . D. michi inter vbera mea commorabitur. App Dere beloued foule is to me as a lytell fagot of myrte he thall abyde in my herte mes Super can mozy. Saynt Barnatde Declatynge this fame tert fayth in this tica fermos maner Bzethern this bath ben mone accustomable maner fro my he. 43. firfte conuertion. I have ben biligent to gather alytell fagot of myre the which I put into my bolome as attefute to recopence for the areat hepe of merites that I bulde have had but my bus kyndnes to god is luche that I want luche merites and therfore I lay I was dilygent to gather to me alytell fagot of mitte of al the paynes and afflictions of my load and fautour Hefu frafte of his areat powertye necessitye and affliction or paynes that he fuf fred in his yong and tender age: after that of his great labours that he had in preaching his fatigation and weignes in going about frome cyte to cyte frome towners towne frome cuntipe to cuntrye his continuall watche in prayer his temptacions in his fallying his weppinges and teares in compassion of the miserable people the disceites and craftes of the ferthes and pharileys that lye in a wapt of hym to take hym in a trype with some Defaute in his comunicacyon or freche land latte of the parviles and paune gers that he was in amonges his awne nacion a frendes of his rebukes/mockes/[comes/ dilpiles/ spittynges/buffetynges/ bes tinges [curgying] with al other that he luffred for our faluacion. Df al the whiche is there plentuously made mencion in the foure euangelpstes thele thinges to remebre layth faint Barnarde) I tibi fupra. recounted for wildome. In these thyinges I set the perfeccion of my justyce in these stode all my cunnynge & knowlege in these put the tyches of my helth and thaboundaunce of my merites, of thefe fomtyme I dranke a draught of hollome bytternes or peps naunce in these agaphe I recepted the swete buction of consolar evon. Thefe thynges done frenath me also erecte me in aduers litres they reprette me and kepe memeke in profperityes athey apdeme and lede me by a fure way in this lyfe where as is nowe forowe nowe jove nowe pleasure nowe payne so that I per nat go out of the right way allonge as I folowe them.

Dowe we hulde fele Chriftes pallpon in our lone well and affection. The feconde Chapitre.

Condly we fould fele (I land) the pastion of Chaff in our wyl delice love affection. for this passion which hither to hath ben onely remedied in our thoughtes a understandinge if we way pfit it must procede in to our affection, so that it be nat onely

The myzcoure oz Glasse.

onely remembed in our thoughtes but that allo the denotion of

the remeberer be enflamed by love in his wyl. And fuerly of our binderstandinge do his diligence in the remembraunce of the fact pallion, it hall hortly move our affection. And so the pallion of our losd thall nat onely in our cogitacions be remebsed but also it that inflame your well by compassion a pitye. Wherunto we be Catic, bitt, admonpilbed by our lozd faynge. Pone me ve fignaculum fuper cor tuum, But me (lapth our loid) as a leale bpon thy herte, A leale(as ve knowe)if it be ipernted in to war it leaueth in it his image. So our lozd wolde that his pallion fuld be fo imprinted in our bertes nat onely by ofte remembraunce but also by Deuoute com passion that the paynt and image therof abyde in our affection and feruent delize: fo that as Jefus Christe was made reed and blody on the croffe fo our devocion in bs may be made reed and feruent by the vertue of compassion. And beceunto we be couns Celled by the wordes of Moples laing. Sumes de languine vituli et pones fuper cornua altaris . That thou fall take of the blode of the calificanifiena the blode of Chaifte and thou hal put it boon the corners of the aulter that is boon thy thought a affections with feruent remembrauce of the blode of Christe. And so we shal ful? foll the admonition of fant Paule: faynge as I fayde befoze. Hoc fentite in vobis quod et in Chrifto Jefu. feale in pour felf that R.ii.qilide Christe Telu felt. And thus we may feele bym in our foule. ii.ma ner of waves. first by the bitter affection of compassion and that is when we remembre the pallion of Christe with so great coms pallion: that it bringeth forth of bs moft bytter teares 10 \$ fuche Eccli.41.A a devoute foule may lay with the wife man, O mors g amara eft me moria tua. D beth howe bitter and forowfull is the remebraunce and specially the remembrauce of the beth of Christe. Secondly we may feele hym in our hertes or foules by the moste swete and pleasaunt affection of denotion , and that is when we remembre most inwardly a depely the areat love and charite of Christ that polde luffer to areuous paynes and thamefull dethe for to byle weetches and bukunde as we be. And fo this deuout remebrance bringeth forth of bs most swete teares of denotion: So that we map lay that is writen in the boke of Judith. Fontes aquarum ob dulcorati funt. That is the bitter fountarns ben made Twete and delectable. A figure herof we rede in Cripture where as our load

> commaunded to Moples to put a tree (that was both longe and bitter) in to the water that was so bitter that no man culde daynk therof and fo therby the waters were made fwet and delectable.

> > What

D,

Leuitic .

rrir. 18.

Erod. rb.

Budith.b.

What is fignified by this water but the paffion of our losd which is fo bitter and paynful that no man may tafte therof. And by this long and bitter tree is lignified the longe and continual rememb braunce, Whiche if it be toyned and put to the pallion of our lozby it that make it (wete and pleafaunt, to that the moze we tafte of it by denout remebraunce | the more delectable it halbe to bs. And therfore our holy mother the churche farth in a certen hympne: Dulce lignum, dulces clauos, dulce pondus fustinet. That is : The Trut fibet. Twete tree of the croffe fufterneth and bereth a frete burden naps led fast with swete nayles. For that whiche was most bitter and paynfull to our fautour Jefu in his passion , somtyme is moste delectable and comfortable to bs in our devoute meditations. Thefe two maners of teares that is bitter and fwete formae out of this devout affection of the paction of our loade. And hereunto speaketh saynt Barnarde as we sayd a foze. In the remebraunce of the paynes that my fautour Jefu fufferd for me 13 depnke foms tyme a draught of hollome bitternes. And comtyme agayne I ce cerue the pleasaunt buction or orntment of Deuoute consolation.

Sup cantic fermon.42

(Howe we thuld fele Christes passion in our actes and dedes. The thyzde Chapitre.

Hyzoly we shulde fele the paynes of Christe in our effect tes and outward operations. That lyke as the deuout remembraunce of Christes pastion enflameth our affect

..... tion and loue inwardly fo it myght appere a be fewed outwardly in our warkes and lyuing. Dereunto we be couseled by the wriemen laping: Prepara foris opus tuum. Thatisto lap: proner.24. Suche devotion as thou hafte inwardly concepted by affection D. and love let it be shewed outwardly in thy dedes. For as faynt Gregoze farth: the dede outwardly done is a fufficient argumet omer.30. or proue of the inwarde loue. So by the inwarde loue of man is thewed or knowen his inwarde compassion. Also it is writen in the feconde boke of the kynges: Omnia que habes in corde tuo, cap.bi. d. fac quoniam dominus tecumeft. As if he fulbe fap : what fo euet good thynge thou haft concepted in thy hert / thewe it outwarde Lap.25. D. in thy Dedes . Allo it is waiten in Erodo. Fac fecundum exemplar quod tibi montratum eft in monte. Performe in thy lyupngethat goodnes whiche thou recepued of god in thy foule. Ind therfore our lozde fayth to bs in his gofpel: Si quis valt venire polt me,ab, Luce.9. &. neget semetiplum et tollat crucem suam quotidie. If any man woll be my difciple and cum after me let hym benye hym felfe that is The Myrour. fozlake

The Advitout or Glasse.

forfake his owne wyl and pleafure and take his own croffe that

D.

131.19ct.2. D.

is: puthis owne body to payne and that daply. Joz we must cotis nue in penaunce, and so folowe Christe in our lyuyng outward ? 2. Low. 1 and nat onely inwardly and bereto faith faint Baule: Chentio nem caritatis veftre oftendite infaciem ecclefie. That is | hewe rour good well and charitie openly in the face of the churche that is in our werkes & in our dedes . And faynt Deter fayth; Chriffue passus eft pro nobis relinquens exemplum vt sequemin. eum, Chaift hath suffered paynes and deth for bs | grupinge bs example to for lowe hym, he both nat far that we foulde have a well a defree our ly to folowe hym | but he farth playnly that Christe hath left bus to be an example that we shulde folowe bom in our dedes in suffe tringe parnes as he byb . And then it might be truely layd of bej that we fele in our felfe that Chaifte felte | whan be fuffere lyke me paynes as Chailte fuffred I fo that by fuche tharpe penaunce and harde laboures our bodyes be subdued and our blode minysthed. And fo the faying of fcripture may be berifyed in bs : Effudit fans

3.reg. 2. A.

guinem belli in pace. De hath fed the blode of battell in the tyme of peace. They do fed the blode of battell in the tyme of peace, which by tharp penaunce a great bodyly labours to subdue they? bodyes that they blode is moche minifibed and they face made pale. Suche maner of exercises of the body done for god is res puted as a marticoome and thereby fom what we reanswere buto Der. rer. a the pallion of our lozd . Derunto (peaketh faynt Barnard fayng: per Lantic. this dayly penance and affliction of the body is a certaine bynde of bery martirdome and effusion of blode it is a litel moze genty? and nat so hugsome as is tozmetes and deth by the sweet of other lyke but it is more paynfull for the cotinuance therof, the other is fone done but this lastethlong. This is necessarie appositable for buperfite persons that be werke in spirite and nat stronge in fayth | and therfoze dare nat auenture to fuffer marty: dome and Deth for Christe but they be content to supply it by this marty 29 Dome that is daply and continuall penaunce whiche by the cons tinuaunce is more paynfull. And thus the devoute persones do fele in them felfe by they outwarde penaunce the pallyon of our 1020 / 35 whan by tharp penaunce they fubdue they, bodies ouer come byce and all fenfuall paffions and fo continue in this croffe of penaunce with Christe.

> Dow we thulde fele Christes passion in our pouertie and other necellites. The fourth Chapitre.

fourtly



Durthly we thulbe fele the paynes of Chaifte in our penury/pouertie and other necellities | lo that remes bayinge the pallion of Chaifte | we thulde gladly luf fer all pouertie and penutie and neuer to delyze that thynge that is pleasaunt to the bodye for the pleasure

therof oz takyng any thinge moze then very necessitie requireth fayinge with holy Job: Donec deficiam non recedam abinnocens tia mea . As longe as I lyue I thall nat forfake myn innocencie. And though we be in a maner confumed and loft thosoughe huns ger and penurpe lo that we may fap with the prophet Dauid: Defecit in dolore vita mea. App lofe is confumed thorough los rowe/my bodye and my herte alfo. And furely this maner of pes plater. nurie and necessitie nat onely of meate and daynke but also of all thynges that may be delectable to man is accopted to good men in this lyfe | as a kynde of marty dome. By whiche necellityes if we ftrongly and gladly bere them for god we fatiffe partly to our lozd foz his pallion. And herunto fpeketh faynt Barnard laynge: Wylfuli pouertie is a certen kynde of martyzdome . 31 myghty god befcendyng from thineftimable riches of heuen/and Inflo.lib. compage in to this worlde | wolde nat any of thefe tyches of this b. Cap.rrs. world | but cam in fo great pouertie | that anon as he was borne for his credell he was larde in to a crybbe in a byle ftable with out the towne for his mother culte have no lodging in the crtie. Of his ponertie also appereth by his answere that he make to one the whiche favo that he wold followe him where so ever he went. and our load answered and lapd: Vulpes foueas habent ,et volus cres celi nidos, filius autem hominis non habet vbi caput fuum recli ath.se net. foris haue caups or bennys , and byrdes of the apre haue neftes, but the fonne of the biraine bath no place wherin to byde or refte bis beed . In this necellitie was thapoftle Daule | as it appereth by his wordes fayinge: I was in many labours ofte in paylon | bette and fcourged about good oadae | bery ofte in perpl of dethe in verylles of flodes in perplies of theues in perplies of gentyles/in daungers within the cytye in great daugers allo in wyldernes , and also in the see, in perviles of the falle ques. I was alfo in labour a great miferie in great watch in huger and thrift in moche abstinece in cold a in nakednes. These and many mo dpd thapolile luffer. And the mo p we paciently luffer of thele or fuch loke the more that we fele the pallion of Christ in our felf.

Dow we thuld fele Christes passion in our rebukes and dispulyinges. Theb. Chap

The Myrour

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The Myrour or Blatte

pfily we ought to fele the pallion of Chilf in our rebukes and reproces, that is with most profoso mekenes, we shulde betterly dispyle our selfe and thynke our selfe the warst of all other; saying ever in our hertes with mournynge; I am gyltye of Christes beth, for I am the cause of his beth. He

fuffered forme and I in no thringe reanswere to his benefites. And therfore it is convenient that we som what recompense with a contrite and meke spirite | that whiche we can nat or bo nat in our warkes or bedes outwarde that as Chrifte byd meke bym felfe for his buto the Deth | yea to the most byle and Chamfull Deth of the croffe , to we thulde meke our felfe as apltie and culpable for his beth. Thefe maner of wayes we shulbe fele that Christe fuffred for bs for thefe maner of waves we were in bom. frifte we were in his understanding eternally before the bearninginge of the worlde | and fo in his mynde that he will never torget bs. And therfore he fayth by his prophete Claye: Nunquid poteft. obliuisci mater infantem fuum yt non misereatur filio vteri fui. Et fi illa oblita fuerit: ego tamen non obliuiscar tui. Day anaturall mother (farth our lozde by the prophet) forget her ronge childe borne of her owne body and fo forget hym that the wyl nat have any pitie of hym as he myght lay | Aap, and though it lo be that the forget hymyet I affure the I wil neuer forget the. Ses condip we were in Chaifte | nat onely in his buderstandpinge oz mynderbut also in his affection and love. And this apperett wel by his owne wordes spoken by the prophet Hieremy , where as he lapth thus! In charitate perpetua dilexi te,ideo attraxi te, mis ferans tui. I haue (fayth our lozde) loued the in a perpetual cha ritie and therfore hauping great compassion on the 1 Thaue dras wen the to me. Thyzoly we were in hym, that is in theffecte of his werkes | for all that god wrought in this worlde | was to the beloe of man. And what so ever Christe byd or suffered in this world was nat for his owne profit but all was for the comforth of man. And herunto farnt Barnarde (after that he had recous ted or noumbred all the labours and paynes that Christe suffered in this lyfe) fapoe: Who is he that knoweth whether the fruite and profet of all these labours and paynes redounde or come to mp profet or nati And he answereth and sayth: It is all done and apuen to my profit and comforth. for it coulde be apuen to none other. Aat to aungell for he had no nede therof. Aat to the Deupll for he myght take no profit therof for he shall never ryle

from

£[a.49.D.

Dict.31. A.

1.

Ser . feric. 4. rbdomas de penofe. trom dampnation. Also out sausout toke nat of hym the nature and similitude of aungell / noz pet the similitude of the denylibut he toke the nature of man / and that to redeme man. Fourthly we were in Christe / that is in his powertie and penutie / soz all the payne / powertie and miserie that he suffred / was for ds. And herunto speaketh saynt Paule sayng: Christus cum dives ester face the set pro nodis pauper ve illius inopia nos divites essemus. Christe beynge most tyche / became poore for ds/that by his powertie and necessitie we may be made riche. Fystly we were in Christe/that is in his redukes and dispissinges / for all the mockes/scornes/respreues and dispisynges with other lyke that Christe suffred/was sor ds / that thereby he myght reconsile bs to his father in heven/and promote bs dnto the everlastynge glorie. And therfore as Christe dyd all these for ds / so let ds suffer with hym and for our everlastynge prospete.

The titt particle.

Of diverse maners and wayes to remedie Chilles
passion and it is divided in to, bi, Chapitres
howe we may conside Chilles passion
with a mynde to followe it, Chap.i.

Ad that thou may the better bere in mynd our lordes pallion/thou ought to knowe that a man may behave hym felf in remembrance therof, bi, maner of wapes fyrth he may confidre this pallion with a mynd to followe it, Secondly to have copallion therof. Thyrdly

to meruepl therof. fourtly to top therof. frftly to refolue or relet his herte in to that paffion. And fertly furely to reft therin fo that this imitation or folowing halbe to the purgation & direction of his foule. The compassion: to the brion and love thatmis ration or merueylyna: halbe to the levation or lytryna by ofhis mynde | the top and gladnes: to the openynge and bilatation of his herte the relentynce halbe to his perfecte conformation and the rest of quietnes: malbe to the perfection of his denotion. Of eche one of thefe feuene we hall write a lityll 1 fo that the paynful pallion of our moste lournge fautour Jelu myght the moze rais ther enflame and kynole our bull affection and love I flumphe and lyghten our blynde reason or bnderstandynge , and also that it myght be the moze strongly inprinted in to our fliper medies. Expall I say we shuld collede the passion of our santour Chaiste The Myrour B.iii. with

The Approur or Glasse

pftly we ought to fele the pallion of Chiff in our rebukes and reproves that is with most profoud mekenes, we soulde otterly dispyse our selfe and thynke our felfe the warft of all other: farng euer in our hertes with mournynge: Jam gyltpe of Chriftes Deth | foz] am the caufe of his Deth . De

fuffered for me and I in no thynge reanswere to his benefytes. And therfoze it is convenient that we som what recompense with a contrite and meke spirite | that whiche we can nat or do nat in our warkes or dedes outwarde that as Christe byd meke hym felfe for by buto the deth / yea to the most byle and shamfull beth of the croffe lo we shulde meke our felfe as aptie and culpable for his beth. These maner of waves we shulbe fele that Christe fuffred for bs for thefe maner of wayes we were in hom. frafte we were in his understanding eternally before the beginninge of the worlde and to in his mynde that he wyll never torget bs. And therfore he farth by his prophete Clave: Nunquid poteft obliuisci mater infantem fuum ve non misereatur filio vteri fui. Et fi illa oblita fuerit: ego tamen non obliviscar tui. Day anaturall mother (farth our loade by the prophet) forget her ronge childe borne of her owne body and so forget hym that the wyl nat have any pitie of hym as he myght lay | Aap. Ind though it lo be that the forget hym/yet I affure the I wil neuer forget the. Ses condly we were in Chaifte | nat onely in his buderstandpinge or mynde/but also in his affection and love. And this appereth wel by his owne wordes spoken by the prophet Dieremy | where as he lapth thus: In charitate perpetua dilexi te,ideo attraxi te, mis Ditt.31. 4. ferans tui . I haue (fayth our lozde) loued the in a perpetual cha ritie and therfore hauping great compassion on the 1 I have drag wen the to me. Thysoly we were in hym, that is in theffecte of his werkes | for all that god wrought in this worlde | was to the belpe of man. And what so ever Christe byd or suffered in this world | was nat for his owne profit | but all was for the comforth of man. And berunto farnt Barnarde (after that be had recour ted or noumbred all the labours and paynes that Christe suffered in this lyfe) fapoe: Who is he that knoweth whether the fruite and profet of all thefe labours and paynes redounde or come to mp profet or nat/ And he answereth and sarth: It is all done and avuen to my profit and comforth. for it coulde be gruen to none other. Aat to aungell for hehad no nede therof, Aat to the Deupll / for he myght take no profit therof / for he shall never ryle

Ela.49.D.

Der . feric. 4. rbdomas De penofe.

trom dampnation. Also our sausour toke nat of hym the nature and similitude of aungell / noz pet the similitude of the deuplibut he toke the nature of man / and that to redeme man. Fourthly we were in Christe / that is in his powertie and penurie / for all the payne / powertie and miserie that he suffred / was for bs. And herunto speaketh saynt Paule sayng: Christus cum dives ester face tus est pro nobis pauperive illius inopia nos divites essemus. Christe beynge most epche / became poore for bs/that by his powertie and necellitie we may be made riche. Fystly we were in Christe/that is in his redukes and dispissinges / for all the mockes/scornes/respreues and dispissinges with other lyke that Christe suffred/was for bs / that thereby he myght reconsile bs to his father in heuen/and promote bs but o the everlastynge glorie. And therfore as Christe dyd all these for bs / so let bs suffer with hym and for our everlastynge prospete.

The titt. particle.

Defouerle maners and wayes to remêdre Christes
pallion and it is divided in to, bi, Chapitres
howe we may confide Christes pallion
with a mynde to followe it, Chap.i.

Do that thou may the better bere in mynd our lordes

pallion thou oughe to knowe that a man may behaue hom felf in remembrance therof, bi, maner of waves fraft he may confedre this paffion with a mond to for lowe it, Secondly to have copallion therof . Thyroly to merueyl therof, fourtly to top therof. Tyftly to refolue 02 relet his herte in to that paffion. And fertly furely to reft therin fo that this imitation of folowing walbe to the purgation & direction of his foule. The compassion: to the buton and love thatmis ration of merueplying: halbe to the leuation of lytrying by office mynde | the top and gladnes: to the openynge and dilatation of his herte the relentance halbe to his perfecte conformation and the reft or quietnes: malbe to the perfection of his Deuotion. Df eche one of these seuene we fall write a lityll, so that the paynful pallion of our moste lougnge fautour Jelu myght the moze ras ther enflame and kynole our bull affection and love I flumpne and lyghten our blynde reason or binderstandinge and also that it might be the moze strongly inprinted in to our sliper medzies. Chyalt I fay we shuld colidize the passion of our fantour Chaiste

B.tit.

The Myrour

The Approuror Glasse

with a mynde to folowe it. for the imitation and folowynge of Chiffe is the most hyghe and perfite religion and rule of a pers tite person. To folowe Christe (I fap) in his passion and deth by a continuall remebraunce la louvinge and affectuous compass Cion and by bertuous operation : is theremplar of perfection of all lyfe and treuth fo that this paffion be our tule and thorage of our liupnge in all our meritozious dedes, for Christe isasa boke land open on the pulpyt of the crosse where as he taught obedience/pacience/mekenes and charitie for the worche: if we darly ble and performe them we halbe crowned in eternall telis citie. And specyally we shuld lerne here bow our fautout Christe behaued hym felf in the chapitre, whiche was holden and kept for hym. Of the whiche fannt Barnarde fpeketh fanng: Jefus ftode before the president: inclynrace or bowrace downe his beed speakinge but fewe wordes with a softe borce la quiete chere or countenaunce | lokynge downwarde to the erthe | and redy to res cepue of beare patiently all rebukes and beatmace / which then ges, whan we do nat: or elles be negligent to do and luffer them how can or may we say that we followe Christ. Truely somoche the mozebe we defolate of goodnes: in how moche webe feparate or departed for this eremplar a rule our fautour Jefu . We fhuld haue a wyl and mynde (as moche as is in vs) to be dispised of all men/detect/troden buder foote fet at nought mocked a scomed to be scourged whipped bet and to suffer persecution for Chailt and also to be rebuked in our good dedes of werkes for Chrifte. Allo we fould have a defire to be poore or naked with Christings thyng couetyng or defirping and that namely inordinatly but to be fully cotent with suche pouertie as god sendeth bs. And more ouer it shuld be a greuous papie to bs land moche sharp solowe to our hert/to have any thonge and that superfluous. We hulde abhore to tast of any delectable and swete thyng rather destrying to be fed with byle and bitter meates or drynkes remebryng that our faulour Jelu was fo fed at his pallion. And thorthy to cons clude/we shulde remembre and depely conside what our fautour Jelu luffred for bs | and how he ordered hym felfe in his pallyon and paynes that we my att conforme our felfe to hym in asmoche as we may. for his pallyon shall nat faue be synners that have ble of reason/except we enforce our self to folowe hym/and to con forme our felfe buto his pacience in fonce maner of at leeft baue a full wel a delyze therunto according to the laying of the prophet Clay | where as the forme of god complaynethe to his father of

luche as wyll nat folowe hym lapinge: In vachum laboraui, fine caufa et vane tortitudinem meain confumpli. I haue laboured in bayns / without frute of baynly I have confirmed of wasted my Arength, for fewe take bede to folowe me. Also the prophet Dies remp layth: Fruftra configuit conflator, maficie enimillorum non Biere,bi. funt consumpte. That is the trier or goldlimpth hath treed blo= B. wen and laboured in bayne, for the ruft of they? malice or fynne is nat confumed. Of the whiche text the glose favth: the onely pas fion of Christe chall nat faue them except they folowe it in good lyuyng. And herto faint Gregozy fayth: If we ferche & labour to have here pleafaunt and delectable thynges. What trust we to have in the lyfe to come ? be that well nat mourne here where as he is as a pilgrem: he shall nat iop in heuen as a cytesen or as of the houlhold of heuen. Therfore the more thou percepue thy felse to abounde in temporal goodes in worldly honour and corporal pleasure or consolation here in this lyfe, the more cause hast thou to be being and fad for almoch as thou art farre from the true con formitie and folowing of Christiand to farre from the cololation of god . wherfore if we will refane with Christe it is necessarie that we fuffer for Christ. For there is no disciple about his maple fter. Sith therfore we be put in this world as in a feldero feight where as our maister Christe faught strongly buto poethe that fowdiour oz person the which here suffereth no beatpugt oz wous des to; Christe, thall ryghtuoufly appere in p world to come bus glozious and without glozy or bimorthy rewards. And therfore faint Gregozy expoudyng thefe wordes of our lord: Angusta est Math. bil. via que ducit ad vitam. It is a narowe or ftreit way p leveth man 18. to everlaftyng life: faith thus. It is aftrait way o ledeth to heven for if we wyl come thider we must live here in this worlde a pet nothing to have or to folowe of the cocupifcence of the worlde to coult nothing that apperteineth to any other man, to grue a ford lak our owne goodes to dispise the laudes and praisonnes of the world to honour them that distile be to forque hertly inturies done to bs and also to love them with hert and continually that both suche wronges buto by and to do good to them whiche all our fautour Christe fulfplied here in this lyfe leaupnge example buto bs to folowe his steppes, whiche steppes and examples the moze narowe and paynfull or strayt they be in this lyfe the moze they shalbe ampliate cofortable a joyful in this lyfe to come. And therfoze the prophet Dauid farth. In tribulatione dilatafti mihi. pfar.iii. In tyme of tribulation thou haft opened and speed absode to me

The Myrour or Blatte

thy consolations and comfortes. And therfore the holy servauntes of god whan they perceyve them selfe to abounde in the prospectives of this worker then they be very ferefull suspectynge lest that they shuld receive here in this lyfe the frute and reward of they labours fearing lest that the instice of god shuldes in them any priny or lockings wounde of synne. For the whiche of the ryghtuousnes of god they ought to be dampned. And therfore he rewardings they good dedes here in this lyfe with temporall pleasures wyl expel them from § true inward a eternal pleasures.

Dow we may collete the pallion of Chill with a mynde to have compallion therof. The .ii. . Chaptre. Econdly we shulde conside the passion of our load

to have compassion therof, that is to say: we shulbe

ofte remeble in our hertes this beatpuges and woun des mockes and rebukes and every ymaginging in our felf | what Detection | cotempt | fozowe and attites tion he suffred in his herte and in his bodpe as we sayd before. Dhow then the Iwetnes and pleasure of aungelles Jesus Chaift was replenifibed with great bitternes and folowe of payne. D howe moche that papie byd greue hym but moche moze our bukyndnes. And aboue al byd greue hym the trouble and affice tion of his mother/whom he lo tederly byd loue, and agaph was to perely loued of her/that for compation of his payn and bether the was in a maner as deed or femed to dre. In remebraunce bers of we have great matter and cause to wepe, for our synnes were the cause of his passion and beth and also of her compassion and great poloze or heupnes. Wherfore to have copallion of Christes pallion let be depely and inwardly colidie that we were the ocs caspon of the beth of the onely sone of god we were falle tratours buto hom and to deferued dethibut he of his inestimable charitie wolde fuffer that hamful deth/to deliver by from eternall dethe. Let this charite his fourginges woudes mockes rebukes and beth perfe the inward depnes of our hert/let there be nothinge in bs but that it be anounted with this copallion and also be waps ped with sozowe and heupnes for that deth; and so we shuld darly mourne as the louing mother mourneth the beth of her onely and tederly beloupd some. D how moch ought we to love hymiand to be kynd tohym which fuffred to thamful a deth for our redeption. Therfozelet be fludge and labour in all that we may to be affor ctate and topned to hom with a most feruent loue. Jos the moze feruently

feruently we love hym, the more thall we have compation of his pallion | and to this feruent love and companion hall to moche encreale to gether and be augmented that they fall brynge bsto the perfection of loue and to the fruition of our louer. Wherfore let bs be fory with hym / trustynge berely and that without any boubte that if we be founde here to be partakers of his folowe inforowinge for his beth and paffion , we thalbe made his felos wes and companyons or partakers of his top and confolation. for furely he that wolde nat hyde his refurrection from Maric Magdalene that with sozowe sought hym he woll nat denve his alozie to be that religiously and denoutly do mourne with hym for his pallion. And therfore farnt Paule farth: Si tamen coms patimur vt et simul glorificemur. If we here luffer with Chrifte we thalbe glozified with Chrifte. Also our fautour Chrift faith: Beati qui perlecutionem patiuntut propter iufticiam: quoniam ip= forum eft regnum celorum . Bleffyd be they that fuffer perfecution Math.s. for inftice (that is for Chrifte) for they thall have the kyngbome 4. of heuen. And contrarie wyle laynt Auften layth: If thou be er Ber. Cirb. cepte from paffion and pape that is if thou fuffer nat here fome detpe.ca.s. payne, thou halbe exempte from the nombre of the chyloerne of god. for as faynt Baule fayth: Quem dominus diligit: corrigit: Debre, rif. caftigat : flagellat autem iominem filium quem recipit . Whom our B. lozde loueth , by m be both chastyle be correcth every one of them whom he recevueth to his mercy and fauoure. Therfore if pe be nat bider correction as all the childern of god be i pe be nat the childerne of god but of the deupll. Hereby pe may percepue that good lyfe both nat ftand principally in good fare or wel liuynge, but rather in paciently luffering wronges for Chrifte, though it be a comen prouerbe | that he liveth well | that feadeth well | Sed mentita eft iniquitas fibi / but carnall men (peke carnally / and fo Decepue them felfe with lyes | for as Gerson layth: the more that fenfual nature is oppressed and overcome for god the more grace we receive / a our inward man is dayly reformed buto thimage of god with newe vilitations of grace. And therfore I may lay that man is conformed buit and incorporate to god by werynge that most enoble and precious garment of papie and passion i whiche our fautour Jefus loade and maker of all creatures opd were and fuffer in his owne bodye in this lyfe. Hereunto farth faynt Gregoze: The torment and payne that our lorde fuffered glozyfyeth hyin bothe inwardelpe and outwardelpe. In bs alfo / it compelleth hym to come to grace that woldenat come .

Kom.s. C.

The Myrour or Blatte.

It teacheth and enformeth the ignorant/it kepeth bertue/it defen beth from sekenes of synne/it quyckeneth the dull person/it mesketh the proude persone/it crowneth and rewardeth thinnocent/and it stirreth or moueth man to suffer gladly dethe/wherby he may come to everlastringelyse. Prayses and thankes be to god the father/whiche hath gruen buto by the victorie/thorowe the deth and passion of his sonne Jesu Christe Amen.

pri.Corin. rv.B.

Dhowe we may consyde the passion of Chaist with amynde to merual therof. The, iii, Chap

Hyzolv we chulde confide the vallion of Cheifte to met uapl therof. It is a wonderous thyng to confydge who fuffered | what he fuffered | and for whome he fuffered. fpaft I fay it is a meruaylous thynge to confydae who fuffered. It was the sonne of god theternall and onely sonne of god/bery god and man, all god all myghty, all wyle, the kynge of glozie. And what dyd he luffer to be land and to abyde as an infirme and fraple chylde .ir. monethes in his mothers wombe to be poorly borne to be chased and druen in to a straunge coutre be fufferd hongre theift heat colde penurie pouertie tempeftes ftozmes perfecutions lyenge in waite to accuse hym beatynges bondes (courarnges mockes rebukes (claunders | with many other paynes and lozowes as we thewed befoze | fo that the glos rie of god was be spewed and all defowled with spittinges the tustice of god was contempned the judge was fally judged the that never offended was blamed the innocent was accused and sclaundered | god was blasphemed | Christe was dispysed | lyfe was flerne and therfoze the sonne withdrewe and hob his localt and the mone wared blacke and derke. Thefe and many other mo papies fuffered paciently our most lournge fautour Jesus whiche as a meke lambe was led but o the dethe, and he wold nat ones relift his enempes , though with one worde or one thought bempatt have cast downe or drowned all his enempes in the des pelt ppt of hell. But for whom luffered he all these great paines. furely for his most cruell and synfull enemyes for his most wycs ked feruauntes oz bondmen foz falle tratoures contempners oz dipilers of his godly maiestie, and for moste bukunde wretches buto they? creatour and maker. Syth therfore fuche a glozious kyng pure and innocent luffred to many paynes and rebukes for so vile falle wycked and most bukynd captives to whom he had erhibyt

exhibite and thewed before that tyme all fignes and tokens of bes nignitye and goodnes. Was nat this a wonderous and meruays lous thence- Who may sufficiently meruapl of this thence to con fibre and fe the most wyle | pure | myattie | holy and the everlas tynge beautie of glozie of god to lufter lo thamfull bethe for fo finking carion. In all these thinges we may well wonder and meruapl of the great goodnes and charitie of god. for he of his infinite charitie made (of his owneflesthe and bodge | made reco with his owne blode) a reclamatorie or a lewer to call buto his mercy and grace | those wylde hawkes and bukynde people | the whiche by inordinate love to the flessbe and the worlde had taken they; flyght from the hand and fauour of the noble fawconer our fautour Jefus. Of the which hawkes speketh the prophet Diee faynge: Effraim quali anis auolauit. Effraym hath flowen away Dice.ir. C. or taken ber flyght as a wylde hawke. Effraym is as moche to fay by interpretation as augmenta encreafinges and it may wel fignifye suche people as here have they pleasure in worldly hos nours and pastymes | and encrease in them. Suche people lyke buto bugentyll or wylde hawkes flye from the hand and fauour or loue of god | buto the carpon of the bodye or of the worlde | and fede therof. And if they well nat be reclaymed but of hand of this fawconer | neyther by his callynge or cryenge | nor pet by the the wrige of his lewee that is by the remembraunce of his pallion and dethe they halbe lefte buto the power and handes of the ras uenar of hell the deupli, Perunto our lozde speaketh by the wyle man faynge: Vocaui et renuiftis, extendi manum meam, et non fuit \$106.1. &. qui aspiceret. &c. I have called you (fayth our load) and ye wold nat come. I have extended my hand thewynge my lewie that is grupnge my benefytes buto youe and specyally myne owne precious bodge and blode but there is none that well beholde or regarde it and grue to me due thankes therfore. And it folos weth: Ego quoq in interitu veftro ridebo. Ind I thall laughe at you / whan ye chalbe denoured by the deuples of hell. We myght here also thewe many other occasions of meruaplynge i whiche be written in diverse places of this treatys and specially in the fyrite particle of this parte.

Dow we thuld confede Christes pallyon to reiople and iov therin. The . iiii . Chap .

Fourtly

The Myzrour oz Blaffe.

4.

Dethly we halve conside the passion of our loade to soy therein. How we shald soy theroffor the redeption of mankynde for the reparringe and restoringe of the ruyne and decay of aungelies. And also we shald soy of the greate charitye and goodness of god she wed in

the land passion. Tysite without doubte we ought greatly to res ioyle and ioy in our redemption whiche we had by the deth and vallion of Christe, Who is be (I befeche you) that well nat be iorfull and gladde of this beth and pallion, whan he confidereth that therby he is redemed from eternal dampnation from the res buke of fpune from the power of the deupll and from the miferas ble paynes of hell. Secondly we fould for that of all of aungent is repared by the pallion of Christe. Suerly it may be a greate reionsynge to be whan we conside that so noble a college as is the companye of auncelles , thorough the Deth of Christe shalbe repared and fulfilled with bs fo that of aungelles a of men fall be one heerd or flocke buder one heroma our fautour Tefu Christ To that they and we may be all one in hym. Thirdly we oughte moste specyally to recorde beholdinge in al the forfard thinges the great and ineftimable charite of our faujour Tefu Chrift our lorde and god. Howe or in what thynge myght he have hewed moze clerly oz moze to our comfozth his most beniane goodnes! then in his most alozious passion | where as he suffered to shame full harpe and greuous paynes for the deliveraunce of his enes my and to alozifye hym that was worthy to be pumplified with eternall Dether and therfore (cripture layth: Inundationes maris quafi lac fugent, et thefauros altiffimos arenarum. They fhal fucke as it were invike the fwellynges or inundations and tempeftes of the fee, and also the depe and hyd treasoures of the sande or gra uell. 23v this fuckynge is fignifyed the confortable fwetnes that me have in the recepupage of the precious bodye of our lorde the whiche we recepue in the remedianne of the pallion of our load! and of the great treasure that was hyd in the manyfolde paynes and forowes that he fuffred before his dethe, wherby we were res Demed/whiche we ought at all tymes to remembre. And therfore the prophet Dauid layth: Adhereat lingua mea faucibus meis fi non meminero tui. I wolde my tunge fulbe cleue fafte to my fames if I do nat remembre the. Then bothe the tunge cleue fast to the jawes / when a man nothynge regardynge fpirituall pleafures! enforceth hymselfe to folowe worldly or carnall pleasures. The fwetnes that cometh in to the foule by recevurnge of the facramet redoudeth

Deut. 32.

13 Cal-136.

redoundeth in to the lawes or chekes that be wel difvoled, that is to fay: it is nat onely comfort to a good foule | but also to all the poures of the bodye as the fuckynge of the falt water of the feel whereby is fignified the bitter paynes of Christes pallion. And thele spiritual consolations be the treasures more precious then golde and precious frome. Also they be tryo treasures, for no man knoweth them | but he that recepueth them. And as the prophet Dauid farth: they be moche moze to be defrzed then colde oz pzes plal.18. cious stone and moze pleasaut or swetter then hony or any hony combe. For they that be repleny shed with this hyd treasure that is with thabundant remediance of the pall ton of Christ through the plentuousnes therof they speake woides of wetnes and com forth and for in a great juffice for they have the great plentuous nes of graces. And herunto the prophet Clay fapth: Gaudete fus per eam gaudeo vniuerfi qui lugebatis fuper eamiet vt fugatis et res pleamini ab vberibus confolationis eius.&c. all pe that in tyme past mourned or west in the cossideration of the passion of Christ: ion now therof in coliberance the areat profites that cometh ther of | fucke them that is | depelv and inwardly confide them | that pe may be replenifihed with the teates or pappes of his confolas tions. And also ve thall mylke those pappys that ve may aboude in all spirituall pleasure by the consideration of his great glozie. In the remembrance of the pallion of Christe when we confidre his most greuous paynes and how f we were the cause of them! thoso we our bukynones and frames then we lucke out of it for towe and heuvnes. And when we confide what profit comethe therof buto mankynde then we fuck out of it areat comforth and ioy. And these two be the teetes or pappys of the whiche the pros phet Clay (peaketh: and of the whiche the faythfull people fucke great comforth in recepupage the facrament of the bodye of our loide, from these pappys whan they be sucked cometh the mylke of chastitie and puritie of lyfe and also the swetnes of all bertue. And when they be milked with our handes that is when nat one ly we confide the passion of Chaiste as is before sand but also in our lyuyng and werkes we coforme our felt therunto and werke therafter. Then we mylke and drawe them and fo hal we flowe in thaboundaunce of spirituall pleasures tho rough the consolat tion of the holy goft. We myght also here for our purpose beping in the fayinge of our loade in the gospell/where as he fayth: Gaus Luz.is. B. diumerit angelis dei in celo super vno peccatore penitentiam agen te: g luper nonaginta novem iuftis. There is moze iop in heuen The Myrour.

Ela.lbi.D.

The Prirout of Glasse

unto the aungelles of god upon one sinner converted from synne and dorng true penaunce then of nynety and nyne fust and ryghs tuous men that nede no penaunce. Who is this one synner but our laujour Telu Christe whiche thoughe he were no synner in Dedervet he was reputed as the most great sinner and so he wold be reputed and taken / for he came to beare our fynnes and to do penaunce and to luffer for all our frnnes.

Thow we may colide Christes passion to resolue or relent our hertes in to Christe and his passion. Chaptre, b.

Epftly we shulde costoze the most blessed passion of our faut our Christe to resolue and relent our herres in to our sa uiour Chrifte and into his pallion. And that by a perfite trans forminge of our felfes in to him. And that is done whan nat one ly we do folowe that pallion have covallion therof do meruavil therof, and for therof. But also in a maner the hole man is cons werted in to our load and faufour Jefus Chaifte crucified , fo that in a maner at all tymes and in all places Chrifte crucified is pres fent with hym. And ferthermoze that person is then in his mynde abstract and withdrawen from all thynges, and eleuate or lyfted by aboue all pure creatures | and holly converted in to his loade god crucified for bs. But this convertion and relentynge of our hertes into Christ crucified can nat coueniently be jercept there be a congruitie oz à convenient proporcion taken of some similie tude bytwirt our hertes and the facrament of the aulter received of bs facramentally or elles spiritually with the remedraunce of the passion of our loade crucified for bs. for as the philosopher farth/that nothringe nozriffeth/ but that whiche is lyke buto the thyng nozy Thed. Wherfoze lith this heuenly and spiritual foode that is the bodye of our loade doth moche nozylike / it folowethe that it must be moche lyke buto the person nozysshed. The diges tion of notpulping is then whan the meate is altered and conver ted in to the thyng noziffhed, And therfoze for that the materiall and corporall foode or meate is coverted in to that bodye that is fedde it foloweth that the digestion must be both of the meat and of the danke. Derunto it is waiten in the first boke of the bynat. r.ceg'.t. C. Digere paulisper vinum quo mades . Digeft that wone that thou balt dronke. But in this fricituall meate: for almoche as it is nat tourned in to by but cotrarie wyle we be couerted in to it it folos weth that the digestion must be in bs but othe similitude of this beuenly and hollome meate. And this limilitude or congruite of this

Hi.z. de ge= neratione & corruptiot.

this spirituali meate buto the person fed standeth in b. thyriges, that is in our digestion or conversion in to this bevenly meate ! in the similitude of ymage in the coformitie of nature in the fay? nes or good ordre of our coverlation, and in the takenge of our miferie by paynes in a maner butollerable. And thefe, b. bene more largely declared by the great clerke and noble boctor called Albertus Magnus: inhis boke de Euchariftia that he whote of Diffine.3. the facrament in a chapitre of thefe fame . b . thynges .

tract.i.Ca.

Dow we may confide Chaiftes pallion to rest out felfes (wetely therin _ Chaptre,bi.

Extly we hulde consider this most blessed passion to vette 6. our felfe moste swetely therin. And that is whan our herre (as we in the last colideration sayd) relented/couerted and trans formed in to our lorde crucified doth nat vet cease but with a fers uent delyze remembreth the land pallion entrying mekely and des woutly in to that hyghe and depe treasure of Chaistes passion as farre as is possible for man i meltynge and relenting thoroughe love and feruent devotion in a maner fayntyng og faylyng in our telfe and reftping in our lozde Chrifte Jelu crucified for bs. And then in how moche the moze we faynt or fayle from our lette lo moche the moze we rest and cleue buto our dearebeloued lozd cru cified for bs. So that thefe .ii. that is this rest or cleuping to our logoe; and this feruent devotion of love do augment and encreafe them felfe in them felfe | for the one helpeth the other. for as we layd before the more that our nature is oppressed ouercome and both languyfihe or ware feke for love the more it approcheth and draweth night buto her dearebeloupd and the more grace we res cerue a our inwards man that is our foule is darly vilited with newe vifitations and reformed buto the pmage of god buto the time that it holly favlonge in it felfe be absorbte and taken into that feruent chymney of love of the pallion of our mofte beloved Helu | and there to reft (wetely | as the spoulelle swetely restyrage in the armes or bosome of her dearebeloued spoule, the whiche Capth thus in his canticles . Adiuro vos filie fion : ne euigilare fas Canti. s.A. ciatis dilectam donec ipfa velit. I adiure and charge you: o you doughters of fron that pe do nat burefte | buquiete or wake my Dearebeloued spouleffe buto suche tome it hall please ber. This penetration and inwarde entrynge of ourhertes in to our loade god / there reftying as we fand before / is perceyued and binders The Myrour. C.ii. standyd

The Aprirout of Glasse

flanded by the forland concruitie or conveniency taken of a limis littude as we declared in the fofte confideration as ve may more clerely percepue by the beclaration of the noble forland boctor Al abi apra. bert in his fand boke de Eucharistia distinctione tertistractatu primo, Capi. bi.

> The b. particle is divided in to.rir. Chaptres. The first is of cr. profites and fruites that cometh to man by the medytation of Christes pallion, and that by thordre of the letters of the Alphabete oz A. 28. C. Apatte Chapitre.

Defe profites bene writen by a deuout father of thordre of Capit Auften, a reder of diminitie or holy feripture called Rycharde of Laudenburge in his pallionarie o; boke y he wrote of the passion of our loade Jesu Chailte and for your comforthe we wayte them here.

The fyalte profite. Animorum purgat feditatem.

De meditation of the pallion of Christe both purce the folthones of our mondes of soules. Deceunto faynt Johan fayth: Sanguis lefu Chrifti emundat nos ab omni peccato. The blode of Jelu Chailt Doth clence and make by clene from all frime. And in his Apocaliple be fayth: Lauit nos a peccatis noftris in

of the

fanguine fuo. De bath wallhed be from our lynnes in his blode; And therfore Christe in his gospel called his passion a baptismer Quet.12.f. by caufe it purgeth bs from our fymies faying thus; Baptilino has beo baptilari et quomodo coartor vie dum perficiatur. I muft be baptyled with a certen baptilme and I am in great anguillhe bit to it be performed and done. And therfore the formers that be in good well a mende to clenfe they cofciences from the spottes of vices and sprines | thulde ofte remembre the passion of Christe. Euery mortall and dampnable synne is as it were a buckler or thelde to defende the denyll that he be nat expelled from the foule of the spnner but Christe brake this buckler and thelde by his passion and beth that he suffered on the crosse. And therfore the prophet Dauid fapde of Chrifte . Arcum conteret et confringet arma et fouta comburer igne. De thall breke the bowe and the at mour and he thall burne in the fyer the theldes or bucklers; that is be that burne and confume our frintes (whiche be the bucklers

Bfal. rlb.

1.30b.1.£.

Apoc. 1. 23 .

of the deuvll) with the feruent free of charities whiche be had in his glozious passion that he luftered on the cross. And therfore we may fay that he burned bit, bucklers that is the . bit. deedly formes with the foresapd foer of charttie. frast paper by the ins clynation and bowynge bowne of his beed, for by that bowynge Downe of his beed : it feamed as that he wolde have fledde from the folemone title that was written aboue his croffe; lefus naza Jobis,rig. rent rex indeorum. This is felus of Dagareth o kong of Jues. D. Secondly he confumed enuy by thertention and callying abrode of his armes as redy to recepue thalfe his enemyes for the great love he had buto them. Thyroly he burned the bukler of anarice or couttice in his large artes that he gave in his passion. And hereto fath farnt Barnarde: Lernethou christiane how moche thou ought to love thy fautour Chifte | whiche gave hym felfe buto the beth for our redemption the gave his flethe buto be in meate / his blode to our daynke / the water of his froe / to waffbe bs | his garmentes | to his crucifiers | his bodye | to his disciples | and his mother to his disciple Johan. fourtly he burned flouth by his wylfull and fredy compage to his passion. fyftly be cons fumed worth by his fplence and fofte or gentyll speche. Sertly he distroyed glotony by the daynkyng of afel a gall, And sevents ly he ouercame lychery by the openynge and woundynge of his lyde. And therfoze we may fay well that the meditation and res membraunce of the pallion of Chrifte | both purge and clenfe the fylthynes of our foules.

The.ii.profit. Bellatorum roborat pufillanimitatem.

De remembraunce of the pallion of Christe both conforte and frength warryours or frighters | and that aswell in tust corporal batelias in spirttuall. Of corporal batell it appered in the noble emperour Conftantine , whiche caused the signe of the croffe to be borne before his hofte or army to the intent that the pallion of Christe chulde arue strengthe buto his knyahtes and law diours that faught binder that baner of the croffe, and fo it dyd. for as we rede in Historia tripertita/whan theyr enemys came against them, be that bare the baner of the crosse was soze afrayo, and for that feare, he wold nat beare that banar but toke it buto an other man, and so fled from felde, but of that he could convey hym felfe away the was wounded and flayne twhere as the other plon that bare the baner of p croffe, thosowe the bertue The Myrour. C.tit.

The Myrour or Blasse

of the pallion of Christe | was saued from all hurt | thoughe ofte tymes he were in great daunger of his enemyes (and many darkes shotte at hym whiche all dyd lyght in the baner and cleued fast therm. The pallion of Christe doth also strength bs in our spiritual battell | for therby onely we opterne dictorie. Herunto speaketh saynt Paule: Deo gratias qui dedit nobis victoriam per dominum nostrum lesum Christum. Praysed and thanked be god that hathe gruen to bs the victorie by the merites of our lorde Telus Christe.

1321. cozin . 20. 15 .

The,tit,pofit, Christianorum excitat tepiditatem.

10th. 12. A.

Talso exciteth and stirreth the dulnes and coldnes of chist tians but deuotion. And heriunto sayut Paule sayth: Recogitate eum qui talem sustinuit a peccatorib contradictionem, &c. Remédie hym that susseed such cotradiction of synners agayust hym selfe | that is such e rebukes | dispisyinges and shamefull dethy that ye by such e remembraunce shulde nat sayut or ware dull in your myndes. As if he sayde: If ye have in mynde the passion of Christe | ye shall have no tediousness or dulnes in your good and meritorious werkes.

The titi, profit, Diabolorum fugat poteftatem.

Set . 19 . be

\$321.tcg.16.

Thaseth away the power of the deuples. And therfore faynt Auften fayth: The figne of the croffe chafeth away from bs our goffly enemy if fo be that god inhabit our hertes by ofte remembraunce of his passion. We rede that David with playenge on his harpe t chased away the curl spirit from kynge Saul . Aot p there was so great bertue in the herpe | but in the figne of the croffe figured and fignified by the tree of the herpe and thertention or Arepnynge of the Arynges. And therfore at every luggestion or temptation of the deupli, it is expedient for bs to have recours buto the meditation of pallion of Christ and to the siane of the crosse of the whiche the Deuvil is afrayd and by it he is chafed away lyke as the dogge is afrayd and fleith away whan he feith a staffe lyfted by . And no meruayll/for thos rowe the vertue of the pallion of Christe the whiche he suffered on the crosse, the deupli was smyten downe and ouercome. Derunto (peaketh the prophet Clay fange: A voce domini pas uebit Affur virga percussis. Affur Invien with the rodde of god! Mall

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shall feare the boyce of god. Affar is a smache to far by interpres tation as Accotiator a marchaunt that laboureth in many plas ces or labours , and it fignifieth the Deuvll , the whiche laborend and compute about the moribe / fearcheth whome he mucht bes noure the is never ible thut for as moche as he mas ons Impten with the rodde of the croffe in the pallion of Chrifte. Therfore he is areatly afrayd whan so ever he feeth the siane of the crosse made of that persone that farthfully calleth on the father on the fonne | and on the holp goft fange: In nomine patris :et filifiet fpiritus fancti. Dozeouer lyke as a knyght oz any other balfant man ouercome in battel wolde be assamed to abyde in that cham bre or place, where as his falle or baynouellbynge were paynted to the deupli ouercome thosowe the passion of Chaiste will in no meanys abyde in that foule , where as he feeth the pallion of Christe lyuely paynted by Diligent romembraunce therof.

T. The b. profit. Erroneorum teuocat pufilanimitatem.

De meditation of the passion of Christe both call acarne those that bene in erroure. For Christe hath made a caller or a lewer of his owne bodye | dyed | made reed with his owne precious blode, to call agavne his hawkes , the whiche bath flo wen away from the hande of the noble man , that is , the foule of them that have forfaken Chrifte by fynne or erroure. Of whom the prophet Dice layth: Efraim quali auis auolauit. Effraim bath Dice .9. C. taken his flyght lyke buto a mylbe hamke. Effraim is almoche to fay by interpretation as fat or encreased and it signifieth those persons that be encreased and made fatte in worldly and carnall pleasures los infolowinge of their owne frowarde willes and fenfuall reasons. Suche persons have taken they? flyght from the love of god and if they well nat retourne and come agapne to the borce of the caller or preacher lor at the hewringe of his lewer that is at the remembraunce of the passion of Christe he well dimple them leave them to the rauphous faucououre of hell / to the deupll. It is wipten by the prophete Hyerempe / that our lorde layth thus. Renertere ad me : et ego suscipiam te. Heire.3.A. Thoughe thou hafte bone never to many synnes to g folowed all herefes | pet retourne to me | and I chall recepue the . Also our lozde faythe by the prophete Cfap. Renertere ad me gredemi te. Efaglitt . Ketourne to me thou Conner or erroneous persone for I have D. redemed

The Myrour or Blaffe

3320uer. 1.

redenned the and bought the agapne with my precious blode and pallion. Take hede but o this callynge | and obey therunto | for I allure you it is moche perilous and daungerous to withstand it. And it apereth wel by the wordes of our lorde spoken by the wyse man sayinge; Vocaviet renvishis: extendi manum meamer nonerat qui aspiceret: ego quogin interitu vestro ridebo. I have called you and peresused to come to me. I have extended my hand with greate gystes and benefites. I have shewed but you my lewer, shed my precious blode for you, and ye wolde nat regarde these thyngs, and therefore I shalle glad & ioysul of your poision.

The, bi.paofit, Flagiciorum dibilitat pronitatem .

In manual Cap.rru. This meditation of the pallion of Chiffe both enfeble; make weyke and subdue our pronitie and redynes buto vice. And therfore saynt Austen sayth: Whan so ever my soule cogitation both move me; then I rune to the woundes of Chist. Whan the stell he or the sensually it thereof both oppresse me: I ryse agaptae thoroughe the remembraunce of the woundes of my lorde god. If the syer of carnal cocupiscese ensume my medres; it is quenchyd by the remembraunce of the sonne of god. Also Drigene sayth: Suche is the vertue of the crosse that if it be in the syght of man and saythfully holden and kepte in his herte/so that servently and devoutly that man beholde and remembre the deth and passion of Christe, there shall no concupiscence, no carnall motion and such a suggest of that passion all bice and synne shalle chased and drywen away.

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The. bit. profit. Gaudiorum donat vbertatem.

The grueth but oman great plentie of spiritual toy. Heresento speaketh the prophet Elay sayinge: Haurieris aquas in gaudio de fontibus saluatoris. Pe shall drawe from the profound and depe misterie of the pitie and mercy of god/ waters/that is/ abundaunce of teares in iop of deuotion from the wellys and fountayns/that is/from the woundes of our sautour Christe/the which at one tyme dyd shed surth blode in great abundaunce/but now dayly and cotinually they bryng surth the incessable waters of grace. Wherfore the deuout soule restynge in this meditation sayth in the canticles: Sub vmbra illius quem desideraueram sedices fructus eius dulcis gutturi med. Thate sitten a rested me buder

the

Lanti.z. A.

the Chadowe of hym whom I defited and his frute is pleafaunt to my mouth and taltynge. And therfoze Celeftine layth: thole holy lapates and feruauntes of god bene dred in the blode of the most holy that hed his bloce for them when they be crucified with Christe crucified , that is when they have compassion of his for rowfull paynes of beth and top in his love and with his topfull loue deputyinge his blode | and eatyinge his fletthe | enibealyinge orbalipage with great pleasure his crosse and payatult bethilpes kynge and luckyng his woundes entryng in to his most loughg herte that was opened with a spece and naylynge them selfe fait to hym unseparably with the navies of true and faythfull loue. These perions I say ben dyed a colored with the blode of Christ.

The.biit.bzofit, Horrorum vitat perpetuitatem. Dis medication of the pallion of Christe ofte remembred/ Doth Deliver be from the papies ofhel. And herunto faint Daule fayth: Expolians principatus et poteftates . glola dittili. ins Colof.z. C. ferni. Dur lautour Christ spotlynge the principates and powers of hel of they pray that is of Abam Aoe Abraham and all other epahtuous persons brought them to heuen with greate power. And therfore who so well nat occupy his monde with themedis tation of the pallion of Thifte it is to be feared of his dampna tion . for as laynt Gregory layth : The worde of god and ipes omella.is. cyally of the pallion of Christe, is the meate and foode of foules and as a qualpe of leke fromake caffeth up the meat that it receys ueth: fo that foule is feke that forgetteth the worde of god herde of the preacher. But as that person is in perpli of Dethe that can nat recepue or kepe his meate fo he is in pervil of eternal Dethe that both nat remedie and love accordingly to the spiritual food of the foule. Also faynt Barnarde fayth: It may be thought that that person chalbe eternally dampned by the ryahtuous indgmet of god that in this tyme of grace is bukynde buto Chailes pals fion and therfore by worthy the frute therof.

The.ir.profit. Ingentorum illuminat cecitatema Tis also an opnement to opne the bipnoe pen of out soule. and herunto farth John inhis apocatiple: Colitrio toffunge apoc. 3. D. oculos tuos ve videas . Inopute the pene of thy foule with the blode of Christe that thou nivghtest fe. And faynt Barnarde Capth / There is nothenge of fo great efficacitie and bertue to fcemo. leu. purge and guycken the front of our fouler as is the continuall

The Apvirour of Blaffe

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El9.

and diligent remediatince of the wounder and pattion of Christs And therfore land fant Daule: Non indicani me scire aliquid inter vos:nifi Jefum Chriftum et hunc crucifixum, I iudged a thoaht my felfe to knowe nothpinge but Jelus Chaifte crucifyed . So In legenda faynt Laurence by the ligne of p croffe byd gyue fyght bnto them that were blynde and so coverted them buto the light of the faith. The meditation of the pallion of Chailte both gyue buto the remembrer thre maner of knowledges. fyilt is the knowledge of god | for therby we knowe what mercy and charitie he hath to bs. Secondly: therby we knowe our felfe | foz by it welemanis festile of what dignytie and howe precious our foules be in the fight of god lithe that our lautour Jelu god and man wolde put hom felfe to the Deth for to redeme our foules. The thyrde know ledge is of synne | for therby we knowe most emanifestice howe moche god the father byd hate fynne fyth for the destruction there of he wolde nat spare his natural and onely sonne but gave hym to the dethe for to destroy synne.

Balath.bi.

abilip.ho

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The.t. profit, Inftorum letificat mortalitatem. maketh a man redy and glade to dve. And therfore faint Paule bearinge the signes and tokens of the woundes of our loide Jelu Chrifte in his bodye layde: Cupio diffolui et elle cum Chrifto:mihi viuire Chriftus eft et mori lucrum. I couit to be distoluced and separate from this bodye and so to be with Christ. I lyue here in Christe | and for to magnifie Christe | and to dref whild be great auauntage and profit to me. So farnt Andrew went gladly to the dethe of the croffe layinge: Dayle holy croffe take me from the compaigney of moztal men, and rendze oz grue me tomp maifter Chaifte that he by the myght recepue me that by the bought and redemed me. Allo I rede how that a certen pa gane and treante meruaplynge how that the Christians myght fuffer so great tozmentes and paynes and why they went so glad ly buto the beth. It was answered to hom by the brother of faint Mictoz/howe that they have the remembraunce of the pallion of Christe imprinted in they there and therfore remebryng what he fuffred forthem, they with great gladnes fuffer all paynes a deth for his name and loue. And the two ge herring this answere com manbed to but hym to beth and after that his bodye to be opened and his hert drawen out and fo to be kut and devided and there in they founde the forme and happe of the croffe and the crucific most subtilie and curiously made of spinewes and vagnes.

The

The.ri.pofit. Leforum reconfiliat contrarietatem.

De meditation of the passion of Christ reconsileth enemis and induceth a man to the love of god and of his neghboz. And to our lorde fapde in the gofpell : Si exaltatus tuero a terra: Johis. rif. omnia traham ad meipfum. If I be eralted from the erth (fignts fience therby his crucifiena) I hall drawe all thynges unto me by my loue. Allo faynt Paule fayth: Pacificans per fanguinem crucis: fiue que in terris: fiue que in celis funt . De dyd reconfile and pacifie by his blode that he fledde on the croffe both those thynas that were in erth and those that were in heuens. De that feruents ly remebreth the pastion of Christelis all drawen in to the love of god and in to the love of his neighbor. And therfore faynt Bars nard latth: Diwete Jelu/the cuppe of pallion that thou Danke Ser.rr.lug for by doth cause the to be loved of by above all thyngs. There is nothynge that moueth bs so moche to the love of god as the pass fion of Chaifte, in the whiche he more laboured and fuffred more payne and had more contradiction then in the creation of all the worlde. For in his pallion and theacte of our redemption some byd contrarie hym in his wordes, fome byd lep in a wayt to take hom with a defaut in his actes a dedes , fome dod fcome a mocke hpin in his tozmentes and paynes | and some dyd rebuke hpm on the croffe at his dethe. Wherfore who fo ever feruently both res membre this paffion of Christis drawen and reupshed buto the love of Christe god a man, and so cosequently be is drawen buto the love of his neighbor/for pone can nat be had without pother.

Colof.i. C.

The.rii.p.ofit, Meritorum recompensat exiguitatem.

Talfo encreafeth our merites herunto fpeaketh faynt Jul In manua ten faynge: What fo euer grace of merites oz goodnes that i.ca.ru, I want / I do blurpe and take it buto my comforth of the wouns des of my fautour Jesu Christe | for great mercy flowethe from hym moz theyz wanteth no conduites; by the whiche they map flowe buto me. Those propes and conduites ben the woundes of my fautour Christe | whiche be full ofmercy ful of pitie (wet nes and charitie. And hereof we may percepue forit that this meditation suppleyth in bathat grace and those good meritozis ous dedes | whiche other wyfe webe negligent to laboure foz. Secondely it may appere that there is no penaunce | that may be compared to this inwarde and feruente meditation.

The Dyrour or Blaffe

And therfore farth that greate lerned boctor Albertus Magnus! that this meditation is more profitable than that a man hulbe fast one hole vere in breade and water 1 or that every day by one hole were he thulde fay one hole Dauid pfalter oz if he thulde dif cipline and scourge bym selfe every day buto the effusion of his blode. And no metuarly for without the pallion of Christe, all our actes and dedes ben bnprofitable las favth the marfter of the fentence : Diftinc. 16. libro tertio.

The til. D20fit. Nocumetorum fugat inopinabilitatem.

Dismeditation of the vallion of Christe both preferue a man from many perplies that may come fodenly before we have any confideration or knowledge of them . Herunto it is writen in the Apocalipfe: that our lorde comaunded by his auns gell to certen aungelles, to whom he had gruen in comaundmet aport. a. to trouble and puniffhe the people of the world faynge: Nolite nocere terre et mari neg arboribus : quoadufq fignemus feruos dei noftel in frontibus eorum. Aop nat noz butte the ceth noz the fee! ne pet the trees | buto fuche tyme we have marked the fernauntes of our lorde god in they forbeedes: that is with the figne of the croffe and that we do by the meditation of the pallion of Christe. In figure herof the aungelt that opo byl and fley the frift gotten both of man and of beeft thosoughout all Egipte | byd spare and faut hermles the Jues : whole houles or poffes of they boozes mere forunkeled with the blode of the lambe. Also farnt Gregory in his fecond boke of his Dialog! the weth y when one certen ma licious perfon purpoling to potion faint Benedictibrd apue bns to hom wone mixted with poplon he made the ligne of the croffe and anone the cuppe brake into pecys and fo escaped the peryll of beth / thozoughe the vertue of the croffe.

The riit profit Orthodoxorum speificat timiditatem.

Tako apueth great hope and trulte buto farthfull people And herunto farnt Barnarde expounyinge thefe wordes of the canticle: In foraminibus petre, fapth thus: I hall speke thele thenges | I thall fure above and reft in the hooles of the stone ! that is in the woundes of my fautour for I have fet my feet fures upon that stone though the worlde frowne and be troubled with me and the fleshe or sentialitie strone against me and also the Deupl

Erodi,tii .

Capi.iii.

Ser.lr. fup cantic canti cop. 2. D.

Deupli lep in await of me : I chall nat fall / for I have let my fete and affection or love bpon a fure fone, I have offendyd in a greuouse and dampnable synne/my soule therby shall be troubled of bered but it hal nat be btterly cast downe by dispaire; for I shal remembre the woudes of my lanyour Jelufor he was wounded tor my fynnes, Allo faint Auftin faveth/ Longius opened the fide In manua. and herte of my fautour Jefu foz me that I myght entre therein, li.ca. xxiii. and I have entred therin and do reft there furely a quietly. The naples and the spece do call a crye buto me that I may be truely reconsiled buto Christe: pe that I will love hym.

The.rb.profite, Peccatorum aduocat viuacitatem .

Dismeditacion induceth and beynaeth to man the arace of god whiche is the lyfe of the foule and therefore farite Bernard layeth, As ofte as that person that devoutely remebleth the pallion of Christe bretheth a recepueth brethe agayne: lo ofte be recepueth a new gyft of grace and grace is the life of the foule. Abbiliciens don lay that whan a licke man wepyth: it is a ligne & token oflyfe. So whan a funner wenyth for copallion of the pale tion of our lozde; it is a figne of the lyfe of grace and quickenes of the foule, And therfore fareth the prophete Dieremy in his las mentacions . Spiritus oris noftri xps dominus captus eft in peccas Trefi. tis noftris, cui dicimus. In ymbratua viuemus . Dur lozde Chiffe the spirite of our mouthe that is to save the spirite whereby our foule liveth lyke as the body liveth by the apre or brethe received at the mouthe) This spirite Christe (fap) giupnge lyfe buto the foule: is taken in our fynnes, that is be fuffred pape a Dethe for our lynnes. We chall lyne in his chapow that is we chal baue the lyfe of grace thrughe the devout a feruent remembraunce of that his dethe and pation. And so Christe by his bleffid pation doeth Bat. 27. \$ grue the lyfe of uature the lyfe of grace at the lyfe of glozy. Tysite I fap he giveth the lyfe of nature for dede men after his paffion a refurrection dyd ryle buto lyfe agayne / appered buto many in Dierufalem. Secondly he giveth the lyfe of grace for many after his pastion were converted buto the faythe. And he grueth alfo the lyfe of glozy as it well appered in the thefe, to whom he fayd (whathe was fast napled on the croffe) Hodie mecu erts i paradifo, Luce. 27.4. This day that thou be with me in glozy. Also hereunto speketh In see. pri. fannt Bernarde/fayenge. The tree of the croffe (pf there be any Andiec. man that wyll gader it by feruent meditacion boeth burgyn and

D.L.

The Dyrour oz Glasse

Detpe. 2. Itefer.rir. De Cetis. D.

beynge furth lyferit fructifieth for a gladnes, it deoppeth dile of confort | ti weteth the balme of ipiritual graci. This tree of life Der.lexiii. is no wilde & bufruitfull tree. to them p well gader it. Also faint Anstin Capth: The blood of the philicien is fed to make a mede cin for the mad & licke loule. The loule & spouse of Christe, sayth Canti,z.a. in the canticles : Sub embra illis que defideraui : fedi et fructeins dulcis gutturi meo. I haue fittten & reftyd binder of fhadow of him in whom is all my befrze a confort a his fruit is (wete a pleafaut buto my tafte. for who so ever doeth favourly tafte of the fruit of the croffe; all carnall pleasure shal be busauoury to hom . ""

The. rbi. profite. Quaffatorum mitigat aduerfitatem.

coffu. birtu tu ct bitios zū ca.ir.

Dismeditacion of the pallion of Chift, Doeth mitigate a Iwage all tribulacions / tooth give pacience in all adver fities/z fo maketh bs quiet. Derunto fpeketh faint Daule fapng: mebr. 11. 3. Recogitate eu qui tale fullinuit a petoribi cotradictione adue 119 fes metipfu,vt non fatigemini animis veftris deficietes, Remebie bom that fuffred areat contradiction of formers againft him felfe that is fuche rebukes flaunderous wordes at last mooft painefull Dethithat ve by fuche remembrance shuld nat favnt in your myns bes whan re fuffre aduerlities. As pf he Muldelape; pe can nat farnte oz be ouercom in your tribulacions, pf pe haue the deuout Qu.1.16. be temembraunce of his paines & pallion, And this approueth faint Austin/savenge: There is nothinge so harde oz painfull: but p it may be easely borne, of the pallion of Christe be quicke a feruet in our myndes. And this is freason herofifoz the lesse passion oz payne is nat percepued, or at leeft it is nat regarded : where as o moze areuous payn oz pallion is felt.oz doeth occupy the minde of man. And therefore Auicenna favethithat fuche persones as be in feruent agues or ares. Doeth nat fele or perceive the apostume. And so the passion of Christe, of it be feruetly remembred: it puts teth away all worldly tribulation. for lyke as wyne (thoughe it be sumwhat Aronge a Charpe of it selfe) pf it be myrte with suger and other fpyces of be put in the potecarre friced bagge. 4 fo go thrugh it: it is made mooft dulce a pleafant ! So the tribulaciós of this worlde withey be torned a mirte with the remembraunce of the pallion of Christe, they be moche pleasant a confortable to the foule. And therfore our lorde fareth buto his house the foule in his canticles : Dabo tibi poculum ex vino condito. I hall grue to the Ipocras for thy drynke that is wone made pleafaunt with sprces.

Catic.s.A.

frices. Ind this fignifieth & wine of worldly tribulació or aduet litte what it is topned a mirte with the meditacion of pallion of Chrifte, allo we rede in o boke of Dachabeis/bow that kyng somome Antiochus, whan he fhuld fight againft the Jues : he fhewed bus that .6. D. to his Dlephantes a put in they? (ight the blood that is the red co lour alicour of the grape a of pmolbery to thintent p thole Diephantes fulbe be pronoked to fight, a to be the more quicke in ba taile. In lyke maner the knight of Chatte, according to theram ple of thele Dlephant, fuld be animate a quickened to fuffre pas ciently all tribulaciós a admedities, whan fo enerthey here le, of remembre the blood & pallion of Christe, whiche was pressed out of his body at his pallion : as p wyne is preffed out of the grape. Moseouer the prophet Dieremy layeth : Dabis eis feutum eordis zen. . 6. laborem tuum. Chou (good lozde) fal grue unto them a buckeler oz a thelde for thepr hert or foule p is thy labour, pallion, or deth. This buckler of thelbe receineth without any peril bnto o loule. al maner of dartes/a (pecially, iti, maner of dartes that is, loffe of goodes, infirmities of the body, and contunctionle or rebukyna worde, with this buckeler that is with the femient meditacion of Plabout & paine of pallion of Christe a man ouercumeth almich ty god in paciently luffryng his corrections a louyng bifitatios. De also overcumeth the deupli. In avoiding his mares a temptas cios. And thyedly he ouercumeth him felfe in reliftyng all carnall moctos a pallios of pre or wrath a in paciently fuffering all infix mities of the body. And thus the remembraunce of the pastion of Christ both mitigate thaduersities a troubles of suche as be trou bled therwith. And as pe fe palitle floode of tyuer doeth lofe his name whahe is entred into flee or into a greater water lo lithe maner al labours, paines, a pallios, copared to p labours, paines a pallion of Christe, lefe they name, a be nat to be salled paines.

The rhiff, Drofite, Rectora confirmat Rabilitatem.

De meditacion of pallion of Christe, maketh rightuouse a good men fable in faith a in good werkes. We rede that there is a certaph welle in Englande of this nature that yfa tree in po.ca.37. be put therin, a continue there any long space of tyme; it is tour ned into a stone: So spiritually, if a christian continue longe in this welle p is in the remebrance of the wondes a pethe of chrifte. he that be tourned into a ftone that is the that be confrant a ftable in all bertue a goodnes, for that he that abide fastened with christe D.ii.

In policro.

In Aimulo amores lib . prescapici 200

unto perolle by pacience. Decunto layth laint Bonauenture: Described by pallion of Christe, whiche doeth alternate a seed that the remembrer from dethe sphall a also eternally nat only that; but also it maketh him angelicall; a nothyng els to consider a thynke, but Jesu Christe crucified. He well bere his crosse with Christe; a so he bereth in his hert Jesu Christe, who cotesneth in his hade a power bothe beugn a erthe. And so sor place of Christe he shal bere most easely a suffre pacifity al troubles a paines. He wold be crowned with thornes with Christe a for christ; a christ shall crowne hym with the crowne of glory/and so, as pemay per cryue, suche a teruent meditacion of the passion of Christe, doeth areasty stable by in goodnes.

(The, rbiti. profite, Supernorum placat displicentiam.

Sup cantie

30b.bi . A.

In ferm De

egginodil

pall dit .

Dis meditation doeth ftrongly (wage a pacify o weath a Displeasure of god al his faints. Derunto faith laint 2Ber nath: The remebrauce of plabours a paines of mp fautour Jelu Doeth erect a freath me in al aduerfities it doth reprefe me and kepe mei al piperites/a it also groeth or tedeth me by a fure way in this lyfe; where as is now for now forow, now pleasur, now papne ac. This meditacion putteth away all peryls. It reconfis leth me to phigh judge of p worlde, whyles it declareth buto me bym to be very meke a mylde here in ertheito whose maiesty all augels in beuen do reverence, a bave him in reverent feare, also the fame faint entraytyng thefe wordes of Job. Veina appederen turpera mea quibeira merui,&c,faieth thus: Good lozbe,beholo o face of thy fon chaifte, whiche was obedient to thy well buto his dethera (good lorde) let neuer p printes of his woudes depart fro thy fight a remediance. Colider (good lord) what fatiffacts on he bath done for our synnes to reconsple by buto the. I wold that thou (god tozde) wold wey and pondze our france in a balance with the paynes that thy innocent fonne Jefus fuffered for them. And then (good lorde) it shulbe well appere that his papies ere cedeth our synnes fo that thou rather wewe thy mercy buto bs for the merptes of his pallpon then to kepe our france in the remembiaunce to revenge and punyahe them.

Che rir, profit, Terrenorum peffundat vanitatem.

Bal.bl. D. Worlde with all the pleasures therof. And therfore saynt Paule sayde, Mihi mundus crucifixus est et ego mundo. The world

woulde is crucified to me: and I to the worlde las if he layd: I Dispile the worlde and the worlde dispileth me. Aucen reciteth how that a certen man by Aronge ymaginacion that he had yma ginpage him felfe to be a leproule man; therby he was made a les prouse man: So in lyke maner. yf a man feruently & deuoutly co tinue in the remebrance of the pallion of Chrifte : he map lo haue a great folow in his hert, true copallion of pallion of Chailte, a fo luffre payn with bym a fo confequently at Worldly pleasure thall be botter a paynfull bnto bom. Derunto fayeth faynt Bonas In fimulo uenture. Who to feruently remebreth the pallion of Chrifte, he de amore lib. fyzeth to be crucified with Chrifte Jelu | he reputeth & thynketh pimo.ca.s. hym felfe to be in feruitude, bondage, a mifery he doth fygh a for row/z is in continuall beupnes, buto of tyme be be all to wall bed or drowned in the blood of Christer so trasfourmed into his lord crucified a pf he be nat kept in the blood of his fautour, he thons beth him felfe no man/pea worfe tha a beaft, of he be narclad with the passion of Christe. Therefore, who so ever doeth ofte and fers uently remembre the pall ton of Chrifte, be thall lytle regarde the panities of this worlde, and let them at nought,

The.tt.profite . Viatorum gubernat profperitate. The meditacion of the pallyon of Chaile Doeth gouerne I direct men lyuping in this worlde, buto the lyfe of eternall felicitie. For the pailion of Christe, is the kyngeshyah wave the right a compendiouse wave to cum to the kyngdom of god in bes upn. Ind therfore our lorde layeth : Ego fum via, veritas, et vita. Tam the way, the truth, & the life eternall. And in an other place 30b.14. 9. he layeth: As Morles byo eralt a fet by a brafen ferpent in b wil bernes, to thintent & who lo behelde that ferpent, full be deline 300,3. B. red from the benimons flinging of burning ferpent: fo it was Aum. 21.6 couchiet a necessary for our faluacion, o the fon of a byrgin fould be exalted byon the croffe b who so ever wold beholde him with true formed farth, fhulde nat perplit; but have everlafting lyfe, A that this lyfe Mulde be gruen to bs : Chrift fuffred his passion, And faint Austin sapeth: As thos persons that beheld the brasen Sup Job. ferpent fet bpon a pole in the wildernes by Doples, were deline tractat. 12. red from perpil of beth (as we fand before) fo now, who fo ever be ftynged og bytten by the luggeftion og craft of the Deupll : let him beholde (with a farthfull affection) Christe hanginge bypon the croffe the shall have cofort for there vethe was overcum a sayn but our faufour Chrifte Doeth lyue, & euer Chall lyue, But that he D.iii. miabt

myaht ouerain dethe, he was clad with dethe for a lyttle tyme. Deathe myght neuer be onescum, but by lyfe, and who is this lyfe, but our fautour Chiffee And so by his deathe we all have Aumer.35. lyfe. This was well frauced in the olde testament: where as it is land, that luche as were bany thed from they? cities: thulde retourne agapne to they inheritaunce after the dethe of the high preeft or Buthon, and nat afore: So the farthfull people of goo, banylihed tro they inheritaunce, the kyngdom of glosy! myght nat cum thereunto againe, buto the dethe of Christe our hyghe Bylhop. But now by the merites of his pallion, and the vement braunce therof: we that ben expled in this bale of mifery and teas res, may freely entre into the spingedome of heurn | and possesse that glozy prompled buto bs. And hereunto lageth lagnt Auftin: We be called by the merytes of the dethe and pallion of our reder mer Jelu Chrifte, fro the Darkenes, buto wabt from Dethe buto lyfe from corrupcion, to insorrupcion from our expleand bas nylhement, buto our cuntrey and inherytaunce from lozow, to tope and from this worlde, but heupn. And therefore our fas upour Chaifte | for that he might exalte and lefte be by to the glo ry of beuyn: he in a maner put bym in one scale of one parte of the balaunce, and be in the other. He put hym felfe to mooft papies full and hamefull bethe | and be in the merites of his bertuoule lyte and dethe. And so he drefte his balaunce so lowe that is, by mekenes and paynes fuffeting, he descended so low, that he lyfe ted by all his electe people binto heurn. And hereunto our lozde fapeth : Ego fi exaltatus fuero a terra : omnia trahamad me ipfum. If I be exalted from the exthe, from all worldly pleasures, and put buto the payne of the exolle lascendynge it as my chiefe pals fray to fyght agapust mone enemies, and so as a valiaunt knight subduyinge theym binder my fete, and overcummyinge all they? myght and power: I chall draw buto me by my charitie and par cience, all myne electe people from all the partes of the worlder where so ever they be, to reigne with me in glosy for evermore.

30b.12.12.

I In the passion of Christe is conterned all perfection of all the ozbers of aungels. Seconde Chapiter. CAN. DA



A the most blessed passion of Christ is conterned all perfection, favines, and beauty of all the blellyd fut rites and aungels in heuvn. fyaft aboute all other 1. poeth apere in Christe that burnyng loue attribute and affigued to the highest order of aungels ; called

Seraphin. For there was never creature that had so highe chas ritie and burnynge loue, that therby wolde a dyd fuffre fa great z many paines, as our lautour Jelu Christe byd luffre for bs his mooft bile feruauntes | or rather (I thulde fap) his mooft wicked a bukpnde enemies . Secondly, there was in hym thabundant ? 2. plenteouse cunnying of knowledge of truthe, gruen to & seconde order of augels, called Cherubin. And this maner of knowledge is nat onely in Chaifte; but also there is nothing in this worlde that so moche boeth belpe to the true knowledge of servoture i no thonge fo moche doeth allecte and moue man to the contemplacis on of heuenly thyracs, nothyrae fo muche doeth illuminate and lyahten the foule to know and have favour or pleafure in god, as Doeth the pallion of Jelu Chrifte: for in it, and by it, is founde the fulnes of true knowledge | as we shall declare to you hereafs ter. Thredely, there flyneth in this passion, fecially towars. des the eterne mateffy of god, the reverence, attributed or affigs ned to the thyed order of aungels, named Thronys . For as those sprintes be called Thronps. for asmuche as it is sarde that god restyth and sytteth in them as in his feet or Throne, for the reucs rence that they have but his diune maieffe ! for he reflyth (as the prophet fareth) byon the meke persons, and byon them that reverently feryth a kepyth his commaundementes: So it may be layd that almighty god lytteth and restyth in this most blessed passion, as in his Throne | for therein appered the moost excels lent humilitie, humanitie, beneracion, and reverence of Christe, buto the divine z eterne maieftie. fourthly in this bleffyd palli 4. on thyneth the high dignitie of presidencie or dominion, attribus ted to the fourth order of augels, called Dominaciós. For Christ dyd meke hym felfe, z was obedient buto the dethe z that buto ? mooft thannefull dethe of the croffe. for the whiche mekenes god dyd exalt hym to great prefidecie a dominion, a gaue buto hym a name aboue all names as fagnt Paule fageth. fyftely, in this bleffed paffion apereth the great power a ftrength of p fett order of augels, called powers. for christ most victoriously by his blef sed passion hath subdued the great power of the deuplifos whom Hob faveth, that there is no power boon the erthe, & may be com 300.41.D. pared

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The Myrrour or Glasse

- pared but o his power/but Christe by his passio a dethe overcam

 all his power/as we sayd before. Sirtly, in this passion shyneth
 the mighty operation of the vertues that be named the spir order
 or aungels. For there Christe thewed his vertue/whiche dyd penetrate, perce, a draw but o his love the hertes of all his elect peo
- Joh.12. E. ple. And therfoze he faid: pf f be exalted from the erthe byon the croife: I that draw but o me all thinges that is, all his elect people. Wherfoze yf any person have true fayth into god, a love god: let him nat ascribe that to his owne merites; but rather to theme
- 30b.s. E. riti of the pallion of Christ. Hor no man may cum to hym by true fayth a loue. except he be drawen by almighty god by his grace and this grace we have by the merites of the pallion of Christe.
- 7. In this pallion allo is coteyned the kyngdom of the principates/
 y be the bit. order of sungels. For as the prophet layth: Fact en Elay.9.B. principatus super humerumeius: Pis principalitie kyngdom is made boon his sholder/that is, in that he bare the crosse fuffred
 - the paines a dethe of the croste; he gat his kyngdom/a so bought it toz vs / that is the kyngedome of heuyn. Also in the passion of Christe apereth the relevacion of archangels/that be the. bisi.or der. For by the passyon of Christe we were sufficiently relevad a delivered a pena et culpa/that is, both from synne, a fro payn due for synne. But now, of we synne actually after our baptisme; it is convenient of we suffre payne temporals for our synne, though thrugh the vertue of of sacramentes of the christ, theternals payne be convited into temporals payne. And therfore our lorde sareth:
- Luce.11. 4. Date eleemotina, & ecce of a muda fut vobis: Gyue almose, and all of thynges shalbe clensed in you. In this passion also shineth the re uelacion and manifest doctrone a teachynge of aungels that be called the northe order. For all the hyd secretes of scripture, a all the secret misteries of god, were reueled a made open by the passi
- on of Chiffe, a openynge of his herte with the spere. And in to seen hereof, at the passion of Chiffe, the veile of the temple was broken or divided into two partes/that all the thyngs that before were secret a hyd in the inner sacrate temple, might be open and manifestly sene. And thus by these forsayd conformities whiche the passion of Christe hath with the orders of aungels, it is done most conveniently p nat onely Christe shuld redenic mankynde; but also that he shulde mooste ordinately order, dupose, a repare the ruyne a fall of aungels. For by the great love a charity which he had in the cross, he kindled the fyre of love in the hertes of his electe people towardes god and they neyabours/that suche as

folowed

followed and ducly executed that feruent loue : were made and pet be made apte to repare the mofte bratte orbie talled Seras phin . By the true knowledge erpzelled in that bieffed pallyon were his electe people illuminate to the heate contemplaceon of the knowledge of god and hyghe mittetyes that fo they may be apte to the reparacyon of the feconde order : called Cherubem. Agayne for his great meabnes and reuerence that Christ had in his bloffed vallion towardes the bythe matefic of god bis es lecte people were proudked to lyke meaknes and renerence and due honoure to be rendred to the hyghe mateffie of god, as facre fourthe as they? frayle nature wolde ferue them and fo to be apte to preparacy on of thoroze called: Thrones . Dozouer thorough the example of his great pacyence and obedience buto the bethe of the croffe for the whiche he was eralted of god. as we lavde before the prouved his electe people to puercome all vices and concupifcence by labour | abitinence and affliccions | and to fube Due all inordinate appetites buto reason/that no bapue jor inors Dinate thonge bulbe have any bompnacyon in them that so they myabt be made apte to the reparation of the ordre called: Domis nationes. And so who so ever humbleth hymselfe: Chalbe exale ted. Indio truely to palle ouer all the relidue of thozdres of aun gelles our fautour Christe mbis blylled pastion gaue example buto his feruauntes to refift and onercome the fuggeftyons and temptacyons of the deupli; that they mught be apte to the reparacion of the Doteftates. Also be caus buto them eraple of good conversacion and vertuous operacions that they my abt ascend to the ordre of Hertues. De gave them also erample so to directe and goucene they outwarde fenfes and inwarde mocrons and all other thynges that be bnder they cure that they might afcend buto the Drincipates. Mozouer he gave them erample fo to res leve and comforthe the nede and necellities of other persons that be in nede that they myght afcende botto the Archaugelles. Ind lest be gave them example so to instruct and teache the ignorant that they mught be apte to ascende buto the ordre of Augelles.

In the pallion of Chailte is also conteyned the beatitude of men. Chaptre iti.

T may be declayzede that the true beatytude and blylle or iope of men is contenned in the pallion of Christe; by the same reasons whereby we have nowe declared that the beautye and perfeccion of aungelles done shone in the sayde pallyon. For to that cleare knowledge of treuthe whiche appeared in that

that bliffed paffion, as we fand afore in thorder of Cherubin: coz respondeth popen a clere buson of godhed p thelect people of god fhall have in beurn to faciate a beatific the reasonable or ins tellectable power of the foule. Secondly to profoude mekenes A reverence, wherby we fayo that the passion of Christe hathe the perfection of the order of the thrones; correspondeth the furety of blpffe wherewith the wrathfull power of ploule comonly called Vis italcibilis)is laciate. for on whom thall teft a continue of the rite a glow of god; but boon the meke verson- Thredely to that excellent charitie b was thewed at the pallion of Chaifte: coaref pondeth theternall fruicion & love of the Dettie wher with p well & reasonable appetite of man (hal be fulfilled and this for the bear titude of the Toule. Dow for the titi Downtes of the glorified bas op. fyzit to that high Dignitie of presidencie pour lorde had by his lufterauce a obediere unto poeth | for p which he was exalted to bogh bignity; correspondeth in p glorified body agitity wher by he may do what he will. Secondly, to p great power a freget whereby our faulour onercam bethe: correspondeth impassibilis tie that is & the glorified body mall fuffre no payne. Thyroly to that mighty operacion of bertue, whereby he brew all thynges to him felf: corpely on beth fibility wherby the glorified body may penetrate all thynges. fourthly, to that noblenes or principality for b whiche the prophet faid of Chrifte: Fact eft pricipat fup hu meru ei . Dis principalitie or noblenes is made boo his foulder a also of this noblenes or clevenes is sayd in the gospell where as chaift fato to his father: Pater clarifica filit tud. father clarify thy fon ormake knowe the noblenes of thy fon. To this noblenes (lay)corresponeth of fourth down of thy glorified body, called des renes/to: tha our bodies that be clere, thyne as p fon a fo fareth out lozd in o golpel: Tuc iufti fulgebut ficut fol i regno patris eoru. Than after o generall refurrectio, o rightuouse me shalbe clere, & thene as from in phengedom of they father. furthermore to the office a pfectio of archaugels augels which as we faid before) were thewed in ppallio of crifte: correspodeth the beauty or acci Détall glozy called flatin Aureola/a circle oz a little crowne/ which is a special top of floule que to ma for sum excellet act bon ithis life a it is only gine to marties for their marticoo, to birgins, for birginite kept for Ploue of god/s to boctors or prechers, for they? tething of truthe of god. And thus it apereth manifeftip bow of in the blelly o pallio of Chifte both thine (as in a most pure glas) all the beatitude of man/a all the plentiouines of grace a glozpe. All glozp

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30h.17.A.

Mat.13.f.

glosy (I fay) that is bothe thellenciall glosy of the foule that cons listeth in the bision tencion of surety a fruicion of the Deity that ben called the. iti. downers of the louis. And also the consubstancis all glozy that is the titi. Downes of the body, alfo the accidens tall glosp. Wherfore fithe in Christes passion is thereelent mant festacion of dedaracion of his most high power/moost high wife dom/x most high goodnes: therfore this passio is to all pferuau tes of god, a mater a caufe of mooft excellent top agladnes, and therfore though men top confidering them felfe to be redemed by this glozious pallion, thave great profite therby allo aungels tope, knowpage they, ruine repared by the lame pallion conlide ryng this thynge as to they owne iope & profite: pet I beleue, & to it is, that bothe aungels a men do more tope a be glad without comparison, referring all these thinges to god, and hoolly of all to gyder extendyinge they cogitacions & myndes to the glozy of god: than they byd confiderynge thepz owne glozy apzofite that they have by the fand pallion. Moseover, as here appereth the most high & inestimable charite & thewing of the goodnes of god outwardely, to the great confort of aungell a man : fo] beleue, & fo it is, that bothe augell a man in they? mooft ercellent a full ma ner bon thew their loue with great top & gladnes, glozifieng and praylying and louring god for that excellent gifte eternally with out ende in alozy.

In this pallion also doeth thyne the vertues theologically the giftes of the holy gooff the beatitudes of the gospell also the fruites of the spirite. The iiii. Chapiter.

prit in this passion appere the vertues theologicall. for this passion of our love is fittegth a foundació of all christen faith. It is therection a repsynge up of our hope, a also it is thinstamacion a syndelynge of our loue a charity for here he dyd offre hym selse for

bs. Secolly in this pallion don thine as in a glalle the giftes of the holy gool/the gift of wildom a biderstanding/f gyst of courcell a strength/of science / of pitie/a also of the feare of god/of the whiche we shall speke herafter in diverse a singuler chapiters. Thirdly, in this passion don appere f, biti, beatitud/for this passion is they? foutagn a beginning/they? allective a exemplar. Who may be called so poze in spirite as Christ f hyng naked bpo 1. the crosse- Who may be named so mylde as Christ/thewhich as a 2. milde labe was ted but o the deth/a whá he was scourged, bet, but seted, scomed, a falsy slawered, wolde nat ones open his mouthe

The Approur or Blaffe

, to contrary them. Who was to mourning as he Whiche with ter res and a loude mourninge boice played for his enemies and he Bebr. s. f. foz his reuerence (as faynt Daule fayeth) was berde of gob. But than he more mourned our frances: than his owne papie as we thall thew bereafter. De had more compatition of beathan of hym 4. felte. Who facdermore do so moche bunger and thurst justice. as Chaifte, whiche by the paper of the croffe byd fatiffye for our fyns nes, and to dyd reconfile bs buto his father/bungeryng and thy? 30h.19. A. flynge the helthe and faluacion of our foules, and in token herof he fand, hangunge byon the croffe Siciof I thurste, and defuze the . belth of mannes toule. Who allo was to mercifull as Chrifte. the Auce.10. A. bery true samaritane-the which (where as the preest and Leuite palled by the wounded men, nat regardynge hym) wall bed bis woundes with wyne, and anointed them with oile byndyng bo his woundes and layeng the wounded man boon his beeft that is byon his owne body luffryng deth for our linnes a fo led him buto thoster of holy chirch ac. And where (I pray you) was there Apoca.1. 3 fo muche puritie and clemes ofherte, as in Chrifte, which as an innocent lambe was offred byon the croffe for by wallhying and clenfunge our buclene a funfull hertes with his precyous blood? 7. And who also was so peaceful as Chaite whiche was our peace Ephe.2.D. and corner frome, topppnge into one people of god the Aues and the Bentiles whiche also by his passion byd pacify bs buto god . in his bloode. Dozeouer. who so berely suffered persecucion for tuffice as Chrifte, which for his juffice that he preached and the wed buto the Jues, was crucified a truely he myaht well be cale led bleffed for the worldin and develoff he people, curfed hom or spake eupli of hym and made many falle lyes and flaunders of hom. These be the bili beatitudes the whiche Christe taught in the golpell and gave be example in his owne persone how we Math.f.A thuld fulfyll them. fourthely in the pastion of Christe don cleres ly appere the, rii, fruites of the Spirite : Of the which faint Daule Bala.s. fayth, Fructus fpiritus eft charitas, gaudium, ac. The fruttes of the wirite.ben thefe charitie, iope, peace, paciece, loganimitie, good nes, benianitie, mildenes oz gentilnes, fayth. foz in this pallion reflyth the foundacion and firength of our faith, as concernynge his objecte or lubiect. It foloweth in the wordes of faint Pauler continence, good maners, and chastitie. All these do manifestly thone in this pallion, dethe, and croffe of Christe, as we thall des clare moze at large hereafter. And therefoze it conveniently folos 3bibem. weth in Capnt Daule. Qui chrifti funt : carnem fuam crufixerunt cu. victis

victis et concupilcentiis. Who lo be the childeren of Chaifte: they do crucify and subdue they, bodies, and also all vices and ino, die nate concupicence. This land lant Paule, to thewe manifeftly buto be that thefe .rif. fruites do hange bpon the mooft holy tree of the croffe a fuche persones do take a gaber them there; whiche conforme them felf bnto Christe crucified : for by bettuouse opes racions in followinge the lyfe and pacience of our fautour Jefu Christe: men be made bertuouse | for fuche bebolde the lpfe and dethe of our loade with diligence/remembre it by ofte and feruent meditacion and also have pleasure therein and folow it as thep? trailtie well fuffre them. And to they be made apte to the reparas cion of thorder of bertues as we favo before , and thall far more bereafter.

> 12 By the passion of Christe we have the efficas citie and bertue of all spirituall goodnes. The fyfte Chapiter.

p the fruitfull and glozyouse passion of Christ, there his ministred buto be habundantly the matter of all spirituall goodes. for where is or thutde be our glo riacion or reioicynge our hope and gladnes, but in one Chrifte, moft high and true goodnes, and in the mooft preciouse treasure of his passion from the whiche all the sa cramentes of the Christe receive they bertue a efficacitie which be to vs as a mooft holfum medicon against all our spirituall fer kenes. Also this moof blellyd pallion is to be as a key that opes neth to be the fecretes of holy fcripture whiche openeth: anoma apoc. 3. 3. may than flyt it; and whan it flitteth; no man may than open it. Without Christ crucified a this key of his passion; it is impossion ble to understande holy scripture. And this key feruently impayer ted in our mynde: all thynges be manifelt as pf they were in the clere lyght. For who so ever despreth to cum or attarne buto the knowledge of the godhed: he must ascende therunto by the mans hode and passion of Christe, as by the kynges high wave for by it he chall accende by lyttle and lyttle but o higher thynges las A thall thew but o you moze playing bereafter. for no man may ats tayne to the high knowledge of the godhed, and to the great fives tenes and pleasure therein conteined: excepte he be fysite dras wen by with a fernent and godly affection of faythe and lone by the bytternes of the humanitie of Christe, that he luffered in his passion

The Pretout of Blatte

pallion | as pe hall perceive hereafter. And the moze that any man prefumeth to afcende without this pallion : the more deper hal be fall. for this is the onely way by the whiche we shulde as cende. This is the onely pate or entraunce buto our moofte des fpred ende. And briefely to speake | who so ever despreth to have eternall beithe, and the highe crowne of glozye/oz wolde afcende to the perfection and highe toute of vertues 1 02 wolds optame knowledge and wploome or by pacpence to france frangely and eupnly, as well in advertytie as in profperptie of to walke the fure wave or elies desprett to taste of the bytternes of the pais tion of Christe, and dynke the mooste pleasaunt dynke of his consolacion: he must bere Jesu Christe I say Jesu Christe cruciffed in his foule and bodge, by continuall remembrance of his pallion, and pacyent lufferaunce of all advertities bothe corpos rall and spirituall, and also absterne frome all other delectacion and confolacion, for furely, carnall confolacion, and the cons templacyon of Christes pallion, do neuer well accorde in one persone | for they be as contrarye bothe in name and in effecte. Aoz the fleffhe or fenfualitie can have pleafure in that thong that

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Bala. s. L. Deliteth the spirite. for as saynte Paule sayeth, they be aduersas ries, a at continuall warre. But balas, there be many that whan they can nat fynde o; get heuenly o; (pirituall confolacion; anon they fearche and labouse for carnall or worldly conforte | and lo they shytte they? soules from the consolation of god and they rightwoully want it. for it is bery delicate and nat avuen buto fuche persones as well receive any vaine consolacion. for pf the mynde o; foule have any thynge wherein it hathe pleasure outs wardely: it thall remanne without inwarde pleasure. And cons trary wyle | pf the spiritual delectacion be ones perfectly tasted: all carnall pleasure is made busauoury to that soule. Wheres foze, pf thou woldest have spiritual conforte: laboure nat theres fore with a bouble affection or Delyze | for lo thou makeft thy felfe bowozthy to receive that godly and spirituall conforte. And bereunto layeth laynte Bernarde : He is bowozthy the heuenly benediction and conforte, that laboureth therefore with a dous nos reliquis ble affection oz befpze. De laboureth with a bouble affection : mus omma that purposeth (pf he can nat get spiritual conforte) to laboure for barne and transitorye pleasures or conforte. And so theres fore he is butworthy to recepue spiritual delectacion.

In Declamattoe fup euag. Ecce in fint.

Johe. F. C. An example of fraure hereof we rede in Corpture, bow that after the

the chylderen of Acraell had ones tafted of the come and fruves of the lande of promission: the foode of aungels, called Manual and gruen to them by god, was taken from them. By this Mans na, whiche was very delycate, and had in it felfe all delectacion and pleasaunte taste of all maner of meates: is signified the sweet tenes and conforte of Christe | whiche is taken frome religious persones, and from all Christians, after that they begyn to eate of the fruytes of the erthe | that is, after that they grue them felfe to worldly and erthely delectacions or pleasures. And therefore the true servaunt of god ought to say with the prophete David? Renuit confolari anima mea , feilicet exterius, Chat is , mp foule Pfalm.76. hathe refused all outwards and bayne consolation. And it folos weth : Memor fui dei , et delectatus fum . I remembred god , and Kichard. That great delectacion therein in all the powers of my foule. And hereunto fayeth one deuout Doctour: The buderstanding of man is never drawen perfitely buto the contemplacion of hes uenly thynges: excepte the body be fratt strongely drawen from all superfluouse thynges, and all his pleasures. And hereunto as cordeth faynt Gregory | fayenge : If we cut and take away from the body that whiche is to it pleasaunte: we shall shortely fynde that is delectable to the sprinte. And that that well appere in them that conforme they lyfe buto our lauyoure Jelu Christe, whose lyfe was all bytter and paynefull from the begynning bus to his dethe. And therefore our lorde dyd nat grue buto the flues Danna: but in the deferte or wildernes, where as was no delecs table meate to be had for they refreshinge and conforte. And so in lyke maner, the swetenes of grace and the taste of spirituall delectacion, is nat felt or percepued but of them p transpole a put them felfe into the deferte of they herte that is, to repute the felfe forfaken of all creatures, that they foulde nat fele or receive any worldly or vaine delectacions. And therefore it is wrytten by the prophete: Pinguescent speciofa desertiet exultatione colles accins Plalm.64. gentur. The pleasaunt places of o deserte thall ware fat the hils les thalbe compassed with love of is to say those speciouse a please lant places of defert p is, those plons that make the felfe deferte & forfaken of the world. To that the world cum nat tril them, that is, moue them to any carnall, worldly, or bain pleasure a Delectació, those persons (ap) ware fat in godly benocion a consolacion a those hilles is is the hertes of them i be fored in god; be copasted A let about with great iope ofheuenly confortes. And of we shald cum buto this deferte: our lozde moueth bs in p gowell/fayenge C.itt.

\$apt.16.1

Mar .6. D.

The Dyrour or Blaffe

Venite feorfum in defertu locu, et requiescite pufillu : Cum pe into the defert or wildernes, and reft a lytle , that is, leue ve the pleas fures of the worlde, and forfake them and reft a lytle that is fer uently and denoutely remembre our lordes payne and pallion : a ve that funde reft a confort to your foules. for as our lorde faveth in an other place: In mundo, preffuram habebitis : in me autem pas 30b.16.18. cem : pe fall have trouble a opprellion in the worlde : but in me ve that have peace a reft. Dur lorde fed the people twife in b wols Mat. 14.13 Dernes a nat in any other place, Allo the Aueseat Manna in the 30 wildernes, to fignify that we can nat have o confolacion of god. but in the defert that is, whan we forfake all worldly pleafures. Df this wildernes it is wapten by the prophet @favilavena Erit Map. 19.3 defertum Libanus in Charmel : et Charmel in faltum reputabitur. The Defert or wood of Libane halbe as the mount of Charmeli. & Charmel that be reputed as a grene wood. Charmel oz Chare mel. is as muche to fay by interpretacion as a labe or tendernes. And it fignifieth, that who fo ever be in the fpirituall Deferte (of the whiche we wake of before) he hal perceive the tendernes and papnes of our spiritual lambe Christe and also recepue his delites and beuenly confortes, and fo fall be grene and flourillying

ct.15.D.

The feuen auftes of the holy gooff are contenned in this pale Cion/and thrugh the feruent remembraunce therof, they may be opterned, And trafte of the arte offeare of The forte Chapitre. gob.

in all bertues and frittual confolacions.

Ap mooft dere beloued brother thou marft behold in this most glozious passion of Christe (the whiche am buworthy to mame) leuen alcencions correls pondynge to the leuen folde grace oz gyftes of the holy gooft that is , the gyfte of wiftome and of bni Derstandinge of science, and goodly strengthe of councell, and of pitie and the apte of the feare of god. fpafte (I fap) by the ofte, continuall, and devoute remembraunce of the pallyon of our lorde, is appen to man the apte of the feare of god and that

against the falle surety of this present lyfe, whis most wicked pro mple/wherby many men be withdrawen fro the love of god/a lete ted fro they? true couerlion buto hym. for this fere conftrepueth men to do well, and with all they herte to dyspyse all worldly pleafures. And therfoze a Deuout Doctour layeth, p fere is p auois

Daunce

daunce of cupil, the profecucion or wonninge of goodnes. It is the bearmonae of godly wyloome. a therpullion of ignozaunce, By fere, all the perfection of active lyfe, also of contemplative is preferued and kept, fo that all bondage or feruile fere be erclus Ded: for who fo ever thrugh the fervent & Devout remebraunce of this pallion is crucified with Chrifte to thauoidaunce of eupliaettyna of acodnes to the ftablillbment of his mynde, a mekyna of his bert : cherunto be is prepared a induced by the ayft of y fere of god/# that in this maner. I man ferng & confidering that the fon of god a our tord god in the nature of man fuffred fo great pai nes for our fynnes to bow be punished our synne so arcuoully in bymfelfe.mooft innocent judge. 4 mooft pure 4 perp god: Doze ouer, what paines, rebukes, turmentes he is worthy, which byd p wickednes a most abhommable (on for whiche, the mooft inno cent amozous or louely Telufourenoully was turneted. Thin kyinge also herby how muche this his fon and displease the hogh mateity of god a how muche god byd abhorse it: fo muche Tlay be abhorred it. v be wold rather fuffre his fon his own naturalla onely fonto dye, than that fon fluid reigne in mania it was more pleafuce to hym to grue his decebeloned fon to the most thanfull Dethe of the croffe: than o be wold fuffre any loger tyme of thames faltnes of our fyn. furthermore, a man feyng a confiderping bow muche he offebeth the high maiefty of god, by his continuauce in actually fringing & offendring his high goodnes conterninge of little regarding the passion of Christe a therby his redemption: but dayly offendyinge a boying almuche as leth in hom to crucify Chaifte agayne, & put bym to thole mooft famefull a cruell turs mentes. A man (Tlay) confidering all thefe thinges, no maruell though in luche confideracion he treble a quake beforethe prefece of god, whom be bath fo greuoufly offended to be ferefull, a make as the afpen lefe p is continually blowen a mouted by the worde A fo by fere, thinke hom felfe worthy of hom felfe, nothing els but distruction or dapnacion a so he may in suche consideracions bes terly dispile hym Celfe, a opteyne the feare of god. Wherfore good Deuout brethern, let be haue a recourfe, a colider bepale our own banities and finnes and also the high maiestie a goodles of god, whom we have so grewously offended. And so let be make our felf before hom asmuche as we map. for all that we can bo, is to ly tle confidering his maiefty a our wickednes. Let be therfozefere a be affhamed to lifte by our ives buto heue. But knock byon our breftes/4 pray with & Dublican & be of infinite goodnes wold be Huer. 18. L. C.iii. mercifull

The Myttout of Glasse

mercyfull to bs synners. It is a great mercy, yf it wolde please hom to beholde or loke boon bs, whiche have contempned a diff piled hym for a trofle or a lytle bayne pleasure of the fless he or of the worlde. Wherfore (as is fand) let us thrugh the confideracion a fere ofhis mately, repute our felfe as nought a herafter thankout lefte mooft bile and bowouthy any goodnes / a fo let be arme our telfe agapufte our workednes and tonne and to be our owne proper Juges. Let he revenge a punylibe in our felfe thiningy & offence that we have bone agapufte god, and fubbue our felfe as muche as we may. And let every one of bs fay thus in him felfe, 02 to him felfe: If my loide god be thus dispiled a tourmented for my fake a for my fonne, how may I spare my felte from pumplity ment and papie, that hathe fpined of how may I befre of loke for any pleasure here. God forbyd that I shulde at any tyme pre fume to delyze any thyinge of pleasure or dignity that rather diff pile my felfe, a repute my felfe as mooft bile, deteftable, and abs bominable fronkpinge carayin or dunge | whose stynche, I inmy felfe can nat fuftapn or beve to: I have disputed my lord god. for mp wretchyones he fuffred bethe. Row mpnowne raymentes ab horre me and all creatures dispile me for I have contempned the creatoure and maket of all thonges. What of all creatures now myaht have boice and thulde (peke, wolde nat they (thouke you) speke on this maner: This is he mooft wicked and abhominable that have contempned our loide god the hath loved banitie more than god/be hath abused all bs, the creatures of god willing rather to ferne the benyll, than our loade: He hathe derided a cons temphed by his abhominable byces, the power, wisdome, and goodnes of god : He hath fervo or drad more man, than god: He hathe more defreed the mucke of this world, than the mooft high and pure goodnes: He wolde neither be drawen to goodnes by the fwere aftes of aod, ne vet ferro by his terrible a ferefull juds gementes / for he was nat affray de to do his mooft abhominable sprices in the presence a light of god. Cum pe all the creatures of god, Flet be betetly difttop this person that is holly a fully apue to be intuity bute our lozd. O thou erthe, why doeft thou bere by to wicked a person. Thou water, why doest v nat drowne hym: Chou arze, why boost y nat withdraw thy felfe from him. Thou tyte, why book thou nat burne hym. Thou wylde and rauenous beeth, who beek then hat denoute hym: Thou stone, why doest thou hat from him to bether D thou hell, who doest thou nat Iwa low by this mooft bukunde and wietched creature? And so furth

THE WEST TO minner.

we might imagin of all the creatures of good and mene them to re uenge the injury of they creatour and maker. All this well confivered, than we thall thynke or fave: Hias, wretche that I am what that I do: for I have armed and propoked against me all thyngi. To whom that I go: To whom that I make my mone? thying?. To whom that I go: To whom that! I make my mone? I have done contrary to all thyinges! Thave contempned and offended my lozde god! I have provided his authorise? I have differ noused his faintes! I have ut many indees define aled my neygh-bours: And thouly the top the carter. I have affended all the cresatures of god, in that that I have both muce, and contempned god the creatour and maker of them all Too whome that I go for locour, that hath make my felte enemy to god and to all his creatures. I know I know what I hall so. I that entre into the woundes of my lorde god! A that the fourme we felte or take byon me his paynes, for wes, and rebukes! knowings for a furticity that no creature that he difficulties and others but o me, of they rety that no creature that he difficularin othery buto me, of they percepue that I becertie provides of the woundes and lozowes of my torde Jefu in my foule and body. And good brother, let be reduce att thefe to.iii.poyntes that is to thonour of god to the pals fion of Christe, and to our owne direction and good order a that bothe in foule and body. Aothunge willing non other despina but Jefu Chrifte and that crucifico as fagnt Baule fago, pet in 1. Cot. 1.9. all these thynges so order we our fere, that we ever trust in the ins finite goodnes of god a for his infinite mercy farre excedethall our matice and iniquity. This godly fere, is the occasion and bes appropriate of humilitie and reverence of a meruelous afcencion vito god/and of contemplacion. For by this feare, man is specyally led and brought buto the superabundannce of grace/wherby be may approved all entill and get goodnes, and may live modeftly with good maners, continently temperatly a chaftly. Thefe.iii. fruites of the holy gooff ; that is modeftia that is gentyll behas uour in wordes and dedes. Continence, that is to absterne from thyrides bilawfull: And chastity that is, rightely to be thyriges lawfull. Thefe the fruites (] fap accorde and perteyne to p guft of fere. Wherfore I may call this fere a Baradife of delites from whence docth procede abundaunce of all Iwetenes and pleafuce. There man is inebriate with a pure swetenes, and with a merue lous gladnes beis (as it were allienate from bym felfe. Withan hygh feruent deuocion he flepeth and flumbereth in our lozde. And thus, to have the fritte of the fere of gode is to be converted into god, to bo well, and with all the delyze and affection of the bert.

The Apyrour or Glaffe

ferm. batin monte. C. Mat.s. A.

herte, to diffple all bann and transitory thonges. And therfore to this gyfte of feare, correspondeth the frast beatitude, that is, the Libro . 1. de pouerty of spirite. For assaint Auftine laveth: The feare of god perteineth to meke men. Of the which it is wapten: Beati paupes res fpiritu : Blelled be the poze in fpirite: that is, meke perfones. for lithe it appertemeth to the feare of god to give due reverence unto god, and to be subdued buto hym: that thyng that foloweth. of this subjection, perteineth to the apft offeare. Ind in that that a man subdueth hym selfe to god : he doeth nat labour to be mage nified for any thong in hom felfe, or for that he boeth to any other persone/noz pet wyll be magnified therefore : but referreth all to god. for otherwife be foulde do contrary buto the perfite fubiecs tion buto god. And therfoze the prophet Dauid fateth : Hit in curs ribus, & his inequis, nos autem in nomine domini dei noftri inuocas Bfalm.19. bimus : Thefe men Do truft or refoice in they chariots / other re toice in they borfes : But we retoice in f name of our lorde god. And therfore it foloweth of the gift of fere is finally given to man for this intentithat the holy good, therewith enterruge into the foule, shulde aime to be the vertue of mekenes, whiche cureth our wounde of papel so that the meke person may therby ascende bus to glozy of heupn whiche the proude aungell loft by his prode. And this is it that we fand before, that by the great mekenes and reverence that our fautour Jefu had towarde the high matelty of god the father, in his mooft bleffpd passion: men, beholdprige & temenibering the fame . Chulde by souoked buto lyke mekenes . reverence, and honour towardes god, accordinge to thepr por wer, as they? frailtie wolve suffre them, that thereby they myght be made apte to repare the order of the thronys.

> T Example of this gyfte of the feare of god. The feuenth Chapitre.

Capitul .2. LI.31.CR.29

Capitu.2.

Ad that this ayfte of feare is ofte tymes ayuen buto fuche persones as do feruently remembre the passion of Christe: we have example of the blessed woman of whome we frake befoze, Maria de Ogines. It is waps ten in the forefand boke of thiftories of Wincent, that this blelled woman Marie had the chafte and loupinge feare of

god/and that without doubt, though the ofte and feruent rememe braunce of the pallion of Chrifte as we thewed before. And this godly feare was in her herte, as an omamente of her breft, or a

Stomacher

stomacher wher with the represent their hert from baine though tes. It was in her mouthe as a bapdell to restrappe her tonque. This feare of god was in his werke, as a pricke or brod to drive ber to labour, and kepe ber from flouthe and flugarffbnes. Ind in all thynges it was to ber as a fourze or rule to order her, that the fould nat ercede a due meane. This godly fere was in her, as a belome to make clene her herte from all boublenes, her mouthe from all fallbed and her werkes from all panitie: 28 y the which spirite of feare, at length the conceined so great loue buto pouers tie, y scarcely the wolde kepe or reterne to her ble those thrnges that were bery necessary for her. And for the love that the had bus to pouerty, the was fully purposed in her mynde, to have depars ted from her frendes, and gone into a ftraunge cuntrey and there as a vile a abjecte person, to have begand her lyunge from doze to doze for good! fake. And for the same purpose the had prepared a bag, wherein the wold put fuche thringes as the foulde receive of almose a lytle cup, wher with to daynke water or els potage pf the had any avuen to her also the prepared for her werynge. olde clothes and patched garmentes 1 & fo wolde have performed thefe thyng in Dede, ne had ben the great instance of her frendes, the whiche with many teares and diligent delyzes might scarces ly withholde her from that purpose. Pat withstanding her good well byd appere in the premiles for the byd that the might. Allo the continued in this love of powerty which appered in that that the cut his table clothes or naphons and also her thetes and gave the one parte to the poze referupage the refidue for her felfe. Ind nat only by this feare of god the contempned all worldly riches: but also the dispised all worldly honour and glozy and all bapne praise of man , and that for the areat swetenes and pleasure that the had in beuenly thynges. And nat onely the wold nat admyt oz loke towardes thefe vanities; but also the refused them with abs hominacion of herte. & betterly abborred them. The love of Christ was so feruent in ber herte, that nothringe els was pleasaunt of fauozy to her, but Chrifte, And moche more pe may le of hermes kenes and powerty in the layd boke of Wincent historiall.

> The gyfte of pitie is also gruen to man by the feruent remembraunce of Christes passion. The, biti. Chapitre,

T The

The Approur of Glasse

Prima Ti=

11. D. P

Ca.bi.hui9

De gyfte of pitie is gruen to man by the continuall and feruent meditacion of the pastion of Christe wher with a man ordereth a behaueth hym felfe tuftly and deuouts ly in the due honoure and worthpuppinge of god in due reverence and intreatunge of holy fcripture and in the love a due confortunge of his neuabboure. In the whiche thre thynges cons lifteth & franceth the arte of pitie: Whiche pitie (as laint Daule fapeth (is profitable to all thonges 12 frecially against the barns nes and malice of the berte, for that persone whiche is crucified with Christe thrugh the feruent remembraunce of his most bles led pallion : is kyndled with this gifte of pitie buto the high com pallion, benignitie, and mercy of his neighbour and that on this maner. Whan a persone demoutly and feruently beholdeth in his remembraunce the compassion and mercy that our saujour Tesu. Christe thewed buto mankinde and specially at his dethe & passign on (as we declared before in the aufte of feare) anon be is moued and kondeled and his berte is opened towarde his neighboure. bought & redemyd with the bloode of Christe, as we all be. I fav this man thus confideringe, is fo kyndeled buto the love of his neighboure and that for the love of his lorde god; that he is redy to apue all that he bathe, and hom felfe also with glad monde for the helthe and faluacion of his neighbour, for he confidereth that his lorde god fuffred Dethe with mooft greuouse paynes for his land neighbour. And mozeover as he bath compation boon his faujour Thiffe hanginge poor the croffe, and that with all his bert : To be bath as great inwarde forowe in his bert bopon his neighbour whiche by his funfull lyunge forfaketh the conforte that he myght have by Christes woundes and pallion | and fo in his maner dispiseth the blood and dethe of Chaiste. I say be bath inwardly as great compassion of this person, as he wolde have boon hom felfe. fpaft he is wounded and greued in his berte, for the contempt of his load god. Secondly, for the hurt and damage of his neighbour whiche bath forfaken lyfe a glozy euerlaftynge, and hathe chosen boluntarily or writhily eternall bethe a dampe nacion. This good man feeth & confidereth the contempt of god. the blood of Christe dispised, and the mooft noble creature made to the ymage of god, wylfully to go to eternall paynes and ther? fore his herte melteth thrugh pitie, and is relented or resolued by compassion. And in like maner as he hath compassion of the hurt ofhis neighbour: fo by the same ayfte ofpitie, he hathe great res toice and gladnes in his foule, of the goodnes and spirituall pro-

fite of other persons whan he prefueth that they orber the felfe to receive the fruite a profite of the mounes of Christe with whom be entreth into the fame woudes is made one with the. De 109% eth with them that be joyfull of any goodnes. He is fory with the that be forowfull for they burt a pamage. De reputeth every one of his neighbours, as hom felfe, fevnge a confidering p bothe he & his neighbours be create a made of our losd god marked a dige nified with his mage, redempd a bought with the fame blood of Chaite a ordered to cum to one a the fame glozy. And most specis ally be openeth his best buto his neighbour, by this gift of pitie? for that he feeth a confidereth his lorde god to be crucified for all people a therfore he feeth a coffinereth his lorde god in all people. De requireth a fercheth bis fautour crucified in all his netbours. De beholdeth him in the all after his poze maner. De is all aiue to bis neighbour : foz he is boolly a fully avue to his fautour crucis fied. D what tope is it buto his bett , wha he feeth his neighbour Do due hono; buto his faujour crucified . De bath non enuy there at/he is nat difplealed therwith/ he both nat Detract bym or fpeke eupli of hym the well nat let bym noz hynder bym from y bonour, by figne, worde, or dede nor give by many occasion to withdraw him from y honour; but boolly he desireth his neighbours pfite, abhorreth his hurte or perpli reputyng a acceptynge bothe his neighbours hurt oz profite, as his owne profite or hurt. And o is specially for the love of he hath to our lord Jesu Christ , the which for the great love that he had buto the belthe of mannes loules 1 & to the bonour of his father: he fuffred most paynfull a spamefull Deth of the croffe. Wherfore the sele a thonour of god the compals tion of Christe a the inflamacion or kyndelynge of his owne here bereunto: be mooft properly to be attended & beholden in & wouls Des of Chiff for there they be had a gote. And by this gifte of pis tie, p bert of man is in a meruelous maner elevate a lifte bp bnto his loade god . for whan a man doeth enforce bym felfe asmuche as be may to conforme bym felfe buto the pitie and compation that Christe god and man had and shewed buto be whan he sufe fered the dethe of the croffe than that foule pleafeth god fingulers ly in formuche that Chrifte well take that foule fo comformable to his godly pitie, buto his finguler love and favoure, buto his Twete enbrachiges a halfpiges / a bepe o foule as his bere belos Hed Coufe | & induce and bayinge that foule to perceive his frete confolacions, suche a soule our sausoure loueth; asmuche as the loueth hym that foule our lozde draweth to hym: for as muche

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ag that foule hath one felyng with Christ in haupng compassion of Chift. & of his neighbour with Chift. Allo it bath one fauoro knowledge with Chaifte : in duely honouryng god one sele and feruent delvie to the faluacion of mannes foule with Christe and To that foule is in a maner transfourmed into Chrift . thrugh this gifte of vitie whiche (as we land before) is profitable to all thene ges. It couetyth thonour of god it ervelleth fozowes and trous bles from mannes foule it feruently they feth and Defvzeth the fruite and profite of foules, it laboureth that the blood of Christe might take effecte in other persones, and it kyndeleth the soule in feruent loue to god and his neighbour. Wherefore Dere beloued frendes, let us approche bereunto, and labour Diligently for this aufte, for boubtles this one, amonge all other (and peraduens ture before all other auftes) boeth mooft please god. A pray pour therfore let by labour to bo the well and pleasure of god, and let bs draw or fucke out of his woundes and fode this gifte of pitie. Let by be all one in our loade Jelu Chaifte crucified , and let by requize. fe. oz Defize non other thong in our neighbour, but Tefus Chrifte crucified. So lourng our neighbour, that with him we runne at all tymes into the woundes of Chrifte: Qat behole Dynge oz louynge hym as fayze, beautifull, fronge, oz wyfe, oz any other fuche lyke baine and transitory thonges whiche may hinder or withdraw our foule from the love of god: but onely bee boldpinge and loupinge our neighbour, as redemind and bought by the precyouse blood and dethe of our lorde, as anointed a was thed with his blood and applied or put to the wounder of Christ by receiving the fruit of them. Let it nat be fene or thought hard and painefull to be to fuffre great paines, o2 (vf nede foulde res ourze) mooft fhamefull Dethe for our neighbour : for who Chrift (the onely fonne of god) fuffred mooft areuous paynes, and the mooft thamefull Dethe of the croffe. Let be all couet and Defire for the profite and belthe of foules, all maner of rebukes and Difpts fonges/all afflictions, and tourmentes and also to suffre mooft vile of thamfull Dethe. Let every man be to bs. as our owne hert: for whom the hert of Christ was perced with a spere. Let be muls tiply our preachynges and exhortacions, good examples, prays ers, fastynges, bnelynges, watche, labours also fuffre mocs kes or froznes for the belthe of foules. Let this be our office and Daply ercercife our glozy and joye and our confolacion, ever to offre fun thynato almighty god for the profite of foules. Let nat the rouer & fountaine of teares ceafe from our iven : for our owne funnes

formes and also for the formes of other. Let us be content to be fas ciat and fulfylled with fuche wenynges and forowes in this bale of invierve and teares. Let our frines and also the frines of our neighbours honge ever in our forbt / nat to judge of condemone our neighbours, but to lament and webe for them at all tymes / & nat onely let then be in our lyaht ! but allo let them entre a perce the puner partes of our bertes. Let bear all tymes and in all plas ces have our lauyour Chrifte cruciffed mous prelence. Let bs als waves be feruent and denout in all honout due to god in the res uerence of boly (crypture and in the lone and compassion of our uevabbours. In the whiche thre confesteth the arte of pitte. This ordre and afcencion in our foule boeth molific all our bert. and friede it abrood and make it arte to recepue the fronte of pis tie whiche doeth quvet us a fet be in areat pleasure and fauour of Christe where as we thall fonde spirituall foode, bothe within & outwarde that is our mooft tendre louer our lorde Telu Chrifte. the rest or our soules, the rewarde of our good dedes that we do thrugh this arte of pitie. And to this arte of pitie voether rel ponde the feconde beatttude : Beatt mites, Blelled the mploe. And hereunto favnt Auftin faveth : Ditte accordeth and is comme nient buto mylde verlous. And as concernyinge the fruites of the bain men holy gooft: thefe, ii. that is, goodnes and benignitie ben directly te. c. attributed appropriate buto this apfre of pitie/but the chorde. is called Manfuerudo, that is, mylbenes or getilnes, petremeth to this apte of pitie indprectly for it taketh away the tettes a imper Dimentes of the actes of pitie. And the fritte of pitie is avuen to man, for that his hert shuld be moved Ebonoles buto benianities To that man blong duely this gyfte thulo cum to the fame eternall possession a beritage of he wold have other men curt to. And this is it that we land before of by the great compassion vitte a mercy pour fautour Tefu Chailtifeweb boon bes bato be on o croffe. we thuld be ftyzed moned. kundled to lyke werkes of pitte accor byng to our power a habilitie buto our neighbour of thereby me myght be made apt to the restauracion of thorder of archaugels.

TErample of this wifte of the luirite of pitie. Chair. If this apte of pitie we have example in the forfapo blet fed woman Maria de Dames, in the fayde boke of the histories of Aincent, Whete as it is writen that that only Lights, po the anoyded all maner of emple by the apte of the feare of god; but also by the sprivte of pytyes whiche the han withoute boubte by the offe and feruente remembraunce of the pallyon

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of Chrifte) the was made perp feruente and prone or redue to all geodnes. She laboured and enforced by felfe as farre as by power wolde ftretche to fulfyll all the werkes of mercy of a great and aboundaunte prive that was in byz, And aboue all other werkes of pitte . the had a feruent befree to byfyte the fycke , and to ally fethern in they, infirmities, and also to be present at the Deathe and sepulture or buryenge of the ded folkes, where the bes ry oft tymes recevued from god great ippzytuall conforte and als to thrughe the reuclacion of god knewe many fecrete and beuenly mufterves. and this well appered in this history folowinge. Uppon a certaine day when one of the fuffers of Daines labous red in the extreme pances of Dethe : this bleffyd moman Maria bernaein brz celle , fe in fprante a areat multitude of deuplies as bout the bed of the fycke fyfter. And as the couent byd fav comens Dacions for the foule of the fand focke fofter, who they thought to baue be ded : this boly Hary (in a maner forgettynge by mylde grauftie a fad fhamfaftnes) ran with haft buto the bed of the licke foffers fterunae with those wicked frittes, nat only bod refift the with by: feruent prayers: but also byd chase a dryue the away with hy mantel or vall, as a man wolde chafe away the flyes. And whan these wycked spraytes dyd terrybly respst by and als ledand realous for them & this foule fould pertern to them : than el 21 the nat content with they importunitie . cryed and called bopon Chaifte a bopon the blood of Chaifte that he thed for mannes fale uacion / continually with a ferucut monde remembred the Dethe of Chaffe that he futtred for bs. And vet thefe woode raungynge fendes nat cealing of they importunity, but euer bufy to deuour this foule by many craftye and deceptful reasons: than this bles for woman Maria : concepupnae in by; foule a great truft and confidence in god by the grace of the boly goofte. (for as Baule farth where as is the forever of gowithere is lyberty a great con fibence) the drap, hauping great truft in god, fard with a free fpis rite a grent boldenes : Good lozde, I wyll be pledge a furety for this foule. And tha furthwith the banned frittes fled a btterly at uovoed and the good sugels cam and toke the foule. And fo this bleffed tooman grupng thankes to god, went to by owne cell & prayed for playo foule. And afterward as the was i denout praye er in how of freeft offaint Betera Banle for fland foule: faint Deter appeared to hyz, and thewed bute byz how the foule of the foreland woman was in grenouse parnes of purgatorpe, for as mocheas the in by: lyte had moche inordinat loue to b world a to the

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the pleasures therof, though at her pethe the hab been contrictor therof. And than this bleffed woman moued of pitie (as the was al waves full of pitie, and specyally towardes the foules in purs gatory) byo prave moche feruently and Denoutely for that foule. And nat content with byz onely and owne prapers: required inf frantly, and optepned the pravers of many other benout perfonsi and also caused many mastes to be savo for the sappe soule, buto the tyme the was belygered from payne, and taken buto joye and glozy eternall. Many other eramples of byz pitie and come pallion ye may rebe in the laybe, trri, booke of the hyfrayes of Mancent.

Che apfre of fcience oz knowledge is opteps ned by the feruent remembraunce of the pallyon of Chapte. The.r. Chapitre.

De avite also of sevence and knowledge of spraytuall and godly thynges is gouen to man by the continuall and Devoute remembraunce of the pallion of Chrifter thozughe the whiche gyfte, man may duely and inte ly lone in this weetched worlde, where as floury The many from warde and wycked persons. And vet that man that hath this apft thall lyne godly, though he be amonges them for he thall contro nue in his farthe, and befende it | and have true compunction in his herte. De hall absterne from curil, and wyfelp admynystre or ple these temporali goodes. De shall priecte and ordre all his werkes to reacht reason and applye his well to the well of god. De we may lave that this ayfte of fevence boeth teache be to bes bolde as in a moof pure glaffe, all maner of contemplation, and all maner of pacyence. And that is, of we take this gyfte knowledge as a science or knowledge of these inferior thynges, in that that they be belownee and inducence to the contemplacion and knowledge of spraytuall and henenly thomass. Is be the knows leage of our synnes that we have bone, of the benefites that we have recepued of god, and of the paynes that we have deferred for our synnes. for the freste, that is for the knowledge of ourcionnes . it is layde by the prophete: Arguet te malicia tua, Biet .z. 5 & aversio tua increpabit te scito. &c. Thy malyce and fpine thall reprove the and thy tournings frome god thall rebuke the therefore know thou and dilygently confeder that it is bytter and

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and paymefull to the to have forfaken thy lorde god and to wante his feare in the. This maner officience is a pery true knowledge and moche necessarve for be , that is to knowe our felfe, and to to 2. meke . Difpile ; or fet lytle by our felfe. Dfthe feconde maner of knowledge that is of the benefites of god ! A fap buto you that amonges all the benefites that we received or Dayly recevue, the greatest benefite of all other is the benefite of our redemption in the which our lozde bath thewed buto be a fure argument or nfe of his infinit and inestimable love that was, whan he suffred the moof hamefull and paynefull bethe for his bis enemies . This argumente or profe Doeth engendre and greatly encreale in bea knowledge moche pleafaunte and also necessarve for bs. Of the whiche knowledge favnt Daule faveth ! Nonenim judicaui me as 1. foil. 2. liquid feire inter vos nifi lefum Chriftum et hucerneifixum. Thatte iudged & thoughte in my felfe that I baue non other knowledge amonges you but the knowledge of Telu Chrifte crucified.

The thyzo maner of knowledge that is of the paynes due for our fynnes, is also necessary for bs / & the profe or argument thereoff that is the knowledge of the paynes of helt or of purgatory: hath ben reueled and showed to many holy sayntes. And those paynes of hell ben conteined in these two verses followeds.

Sitis & efuries frigus ignis fetor, et horror, Tenebre, defperantes, victivermein rodentes. Chat is: Chrifte hunger, colde,frie, ftonche and balomnes oz lothelommes. Darkenes, belperacion, Subjection and anathyinge or anawyinge wornes. Thefe thre ma ner of feiences with many other we may mooft frecially fondes act in the meditacion of the pallion of our lozde, And mooft of all we thall get moche knowledge; pf pe diligetly ferche the frames of the olde law correspondence or significance this sayd passion of our loide. Forthere is innumerable treasure hyd bider those fraures, whiche may be founde with diligent ferche. In p which frautes be hyp a meruelouse swetenes of Deuocion, all maner of Cepence and Cacietie or full contentacion of the foule for this lyfe. for be that is crucified with Christe by the continuall a feruent meditacion of his pallion : thall fe how thefe traures a the fcrips ture of god bo flyne in the fand pallion, and fo by the gyfte of fcis ence be thall be eleuate and lofted op binto a meruelouse fretenes of Devocion, and buto an tich perfection of contemplacion / and that on this maner. Toz fyzite to fuche a person that feruently res membreth thes pallion, and depely fercheth thefe ficures . thall appere how that the moof how goodnes of god the father bath

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ordered all thonges muche diligently buto our profite. Secondly it that appere bo w the quely toque of god the father, our lozd Tes ius Chrifte: muche gooly and faithfully bath flewed buto be all thynges necessary buto our belthe a faluacion. Pat onely by his wordes: but also by his eramples. Thirdly, it shall appere how the pallion of our laurour Telu was figured a fignified from the bearnnyng of the world | as it clerely appereth in holy fcripture. What inwarde fore a pleasure shall this be (thynke you) to that person that feareth these thinges a knoweth them. All these great and meruelouse thynges were done for bs. And to declare buto you how all these thynges do figure and signific our sausour Tes fus crucified: let be bearn at the bearnnynge of the Bible and So procede. fpilt, where it is lapb : In principio creauit deus celu Benet. A. et terram. In the bearinging god bath creat heuen a erthe. That is to lap: In his fonne Telu crucified . god hathe restaured a ces pared the nature of auncels and the nature of man. It followeth Dixit deus: Fiat lux, et tacta eft lux. God fayd, I well that lyght 3bibem. be made and furthwith it was made. That is to fave god wolde that his forme Tefus foulde be as a light, fet boon the croffe to ers pell a put awaye all parkenes of synne, and it was don. And this light also divided the night from the day. That is , synne fro bers tue and grace. Also this light by his presence, causeth the day of grace and bertue. And by bis absence, it is nyaht of synne. Also Jelus Christe crucified, was as the firmament in the middest of Ibidem. the waters | dividynge the waters of temporall and worldly cons folacion, from the waters of eternall a spiritual confolacion. Dz els dinidpinge the waters of mannes wildom, from the waters of godly wyloome. De dividynge the waters of vice, from the was ters of grace. De els dividence the waters of worldly tribulacis on from the waters of benenity confolation. In Jefu allo crucis fied, were gaderyo to groer all the waters that were buder the beuen that is , he bare all our iniquities and fuffred papu for all our fpnne: Therefore in hom were gadered to goder all the was ters fo that in hym was a great flode of tribulacions , that is . of afflictions, dispilinges, and many other papies. And lo by his grace & goodnes: was our etrhe made bipe. for before his blefe fyd pallió: we were worthelp deputed to all paines a eternall tris bulacions but now we be delivered from those eternall paines by the merytes of his mooft boly pastion. Also he was that great. Depe, large, & broode fee, of the whiche freaketh the Prophete Da uid and that well appered in his passion. Dote T.tit.

The Pretour or Blasse

Aote well here, how clerely and manifestly these figures done Canifie our lordes pallion. In lyke maner we may ferche thrugh the hole [cripture/and take what so ever figure we wyll/thoughe it appere very farre and diverle from this pallion. And yet nat withfrandpinge we that perceive a merueloule correspondence or a concorde bnio this pallion , whiche thall cause a swete melodie in our foules whereby our hertes that be merueloufly conforted ! and it that make by to entre into the contemplacion of god a god? Bene.18. A ly (criptures/yf we diligently ferche thefe figures. Let be confis der the figure, whan Abraham prepared a fat calfe and mooft tens der, and gave it buto the thre aungels that cam to hymithat they hulde eate and fede thereof. This figure in the btter apparence of the letter, semeth very baren and of little fruite but pet inwards ly, it conteineth great (wetenes of contemplacion, In lyke mas Bent. 1. ner this layenge : Eft lignum vite in medio paradifi . There is the tree of lyfe in the middle of paradife that is. Chaifte hanginge bpon the croffe in the middle of the chyzche, of Chaifte in the by29 gyn wombe | whiche byzgyn is as a paradife of pleasure. Allo this figure : Eluuius egrediebatur de loco voluptatis. I flode 02 rp tier ranne out of the place of pleasure, that is, the flode or rouge of mercy and grace from the lyde of Christe. And so the foresayd fy gure that Abraham byd grue that moofte tender calfe to the thre mento eate: doeth fignifie that god the father of beurn, dyd give his onely begotten fonne, mooft tender and mooft innocent, and full of all bertues and grace, to the bethe of the croffe for our fond nes. And that thre men dyd fede therof, doeth lignifie that the hos Ip trinitie, the father, the fonne, and the holy goof were fed and latisfied for our transgression by the passion of Christe: whiche before that pallion were hungry and redy to take bengeaunce / & to punylike bs for our fynnes. And here now we may le the great fwetenes and pleafaunt confort of this figure. Here by Abraham is understanded god the father, and by the moost tender calfe, is fignified the sonne of god, and by these thre men, is signified the holy trinitie and pet the father and the some be nat dyners god? des: but one god. for though they be distincte persons, and eche of them is god: pet the thre persones ben but one god in trinitie of persones. And so I say, in this figure appereth the meruelouse and mestimable swetenes that is gruen into the soule that dilis gently fercheth this figure. For where as god in hym felfe was hunger and deficouse to do inflice byon be for our lynnes; he of his infinite benignitie and goodnes, dyd and thewed that fulfice

Thibem.

into hom felfe, or boon hom felte for els furely that indgement of tuitice had denoured a dutroyed by pfit had fallen bpon bs / for there was no pure man that might faciate and fatiffic that bugry appetite of god: but onely the sonne of god and man / that moof tender calfe, whom god the father dyd make redy to meate. That is, he put hym to luttre all affliction, dispilinges, mockes, bear tynges, and mooft cruell dethe to fatisfie his hungry appetite for the great injury and inobedience that we dod buto god. What is that: Bicause we offended hym: shuld be so indre a condenne him felf & fo fuffre paine foz our fpnner De was offended by bs & that nat withstanding, he was sudged by bs, in bs, and for bs. And fo Chailte, beynge one perfon in two natures that is bothe god and man. De was offended in his godly nature, as god, and sudged or condempned for our frimes in his manhode: So that the godhede was offended and he in his manhode luffered. And bycaule in one persone he was bothe god and man: therefore we may truely fay that we dod offende hom/and pet he fuffred for bsi and to be was bothe offended, and also sudged and condempned, And that is more to be maruelled after the Dethe of this calfe the fonne of god, where as we were worthy to want all his confort & goodnes for asmuche as we had condempned hom and put hom to most spamefull dethe; this moost benigne and mercifull lorde, forgettynge in a maner the tyme past, alfo all our malpre, byd conforte be and dayly doeth with his manifolde graces. We dyd empll to hym, and he doeth good to bs. We flew hym, and be ape ueth spirituals lyfe to by. We put from to the dethe, and queth to bs hom felfe to our spirituall foode. Derem we may se the great merueiles of god byd and couered in the boly fcripture. Dere in this calfe of Abraham we may receive meruelous refection of fpt rituall science, if we serche diligently the same. And so in like maner of many other figures in holy scripture, wherein the soule & invide of man ought to be cleuate and lyfted by by this gyfte of science and knowledge of suche figures, correspondence or sige nifienge the mooft blellyd pallion of our fautoure Jelu Christe, that by the feruent remembrance of the layo pallion be myght ens tre into these most depe treasures of the goodnes of god but o the tyme that foule or mynde be depely entred into Christe crucified, and in a maner absorpte a drowned thrugh or in the feruent loue of Chaite crucified. And than that soule thall receive the apte of science/a know how to order his werkes accordingly buto right reason/and applie hym selfe buto the conformitie of Christe. And this

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this is it that we land in the bearning of this chapiter, that the apfte of science moueth a man to lyue fuftly & truely in this weet ched worlde where as flourvilhe many froward and wicked perfones, and amonges them to befende his faithe, and to have true compunction in his hert. The spirite ofscience or knowledge is for that intent avuen buto man , that that fpirite , entergage into the berte or foule of man: thulbe instruct bym in thynges necessas ty for his faluacion and thulbe moue hym to true compunction & folow for his offences that man foulde know, that what so euct payne or tribulacion be bath: it is for his fynnes and if he be pas cient: for his great profite. And what so ever goodnes be hathe: it is of the mercy and grace of god. And so thereby he chulde lerne to be ever subject to god and to praise bym in all werkes a never to murmure against bym: but in all thynges and at all tymes to thew mekenes and pacience | and ever confeste god to be just and true in all his werkes and so folow therample of Christe, which is the myzroure of pacience and also the rewarde eternal of the true and meke pacient. Mozeover, by the true compunction of berte (whiche fringeth of mekenes thrugh thoperacion and help of this godly (cience) is fwaged the wrathe a indignacion of the mynde. And contrary wapes wathe doeth ouercum and frititus ally flee the bumile person that wanteth this gyfte of sevence. As whan in advertitie he is moved or ftyred, and also blynded by the vice of impacience in so muche that he boeth nat know that suche paines and tribulacions as he (uffereth : cummeth to hym by his owne demerites and fynnes. Dr els whan he is lyfted by in prof speritieshe is so blinded by paper that he will nat know how that all the goodnes that he bath, cummeth of god. And lyke as we Te in Daily experience, that after rayne cummeth fapze webber: fo after the vertue of true compunction and folowe for our fynnes. followeth the rewarde of confolacion. for who fo ever well frees ly punylih hym feife in this lyfe for the love of god: he shall fynde hereafter a true tope and gladnes without ende. And therfore our lautout layth : Beati qui lugent, quoniam confolabuntur. 28 lelled be they that were and mourne in this lyfe for the love of god: for they hall be conforted. And this is the thyrde beatitude whiche correspondeth to the apfte of science, for as saynt Austin sayeth science is accordynge to mourners . Right judgement of creatus res 1 02 to indge truely of creatures; perteineth buto the apte of science. for oftomes men, thrugh thoccasion of creatures, turne them felfe from god, and so commyt greuouse synne, as the wyle

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Li.r. de fer. din mons tc. C.

man lapeth: Creature facte funtin odium, & mufcipulam pedibus Sept.14.18 infipienrium. Creatures made of ma to the feruice of god, thugh the fynne of man, ben made to the hatred of man, and as a trap of a mare to the fete of buwile men; for asmuche as suche men, wans tynge right judgemente and knowledge of the creatures . Do put they; full confidence and trust in them, whiche they shulde have & put in god , and so consequently they do synne and lese the true & infinite goodnes. And this great damage of man. is made know wento man by the right inagement of creatures, whiche be hath by this ayfte of science. And therefore commencently is the beatt tude of mourninge affigued to reaunswere buto the apte of feig ence. Whiche graunt buto by that mooft tender calfe that honge boon the croffe for bs. Amen. a del gediedphatelle grafeda

> I An example of this apte of the fritte of fcience. Chapitre.ri.

f this gifte of discrection and ofscience, we may have example in the foresayde blested woman Maria de Ogines. Of who it is wryten in Phisories of Uline Alguera. cent/as foloweth. for afiniche as to this bleffed wo man (in anothying all entil by the frite of the feare

of god/z in dornge good by the fritte of pitte) was also necellas rp a warenes a a circumspection of discretion , therefore abnight ty god, the father of light and knowledge, whose buction and ipis rite teacheth be in all thynges necessary, byb illuminate a lygh ten his boughter Marie with the fpirite of godly frience. (3nd that without boubt was thrugh her continuall and feruent remer braunce of Christes pallion). God I laybe gaue to her the apte of knowledge that thereby the might know what was to be done and what and what was to be auoided, and that all her facraftices and paines taken for god, the might order with differection. for oftymes bice well thew hom felfe to be bertue and eupli oftymes is taken buder the colour of goodnes. And whan we wold anothe one bice; oftimes we fall into the contrary bice and therfore this fritite of godin knowledge is necessary for bs . Sumtyme this bleffed woman whan the was made one fpirite with goo, a was topned but o hom with the glew offecuent love to hyz great pleas fire and fretenes. If the herbe of the cummynge of ftraungers to speke with her : the wold (I say sumtyme) with great biolence withdrawe her felle from that great pleasure of contemplacion, from

1.30b.2. D

The Approur or Glasse

from the Iwete halfonges of her spoule Christ, lesse that the shuld flaundze those ftraungers, I fay the wolde withdzaw her mynde from that contemplacion with lo great behemence of lozow, that fumtyme the boyded or fortted pure blood a that in areat quans titie to ber great papie and affliction, Wylling rather fo to pur nullie her felfe with that great marty zoom, than to trouble or bus nuver the peace and quetnes of her lyfteren and baetheren, and specyally of polarymes or trangers, pet sutyme whan the knew (thrughethe revelacion of the holy gooft) the cummynge of fum ftramaers: a good tyme before they cam, the wolde go pryuely into the feldes or woodes noah buto her cell, and there wolde the byde her felfe, that buneth or fcarcely byr owne company myght tynde her, all thoughe they fearched for hyr all the daye. Ind funtyme contrarpe wayes, whan the was in fleve, of there cam to hy poze and fymple perions for they necessitie or conforte. the was lodaynly awaked and compelled to tyle, onely by thoperas cion and mounge of the holy gooft, whiche than fand buto hy? Speed the there is one that abyoeth for the to speke with the mat for any suriolitie: but for bery necessitie. Dozeouer though this blellpd woman with a meruelouse discrecion kept alwayes peace with her neighbours, and nat onely with them that were good & bertuouse: but also with them that appered nat so bertuouse: yet towardes by felfe the was meruelonfly budifcrete moche abiece tynge and Dispisynge byz felfe, and (asit femed to byz company) punpalpinge byafelte funtymo aboue meafure. But certernir. to moche the more the was byfcrete to by felfe: for as moche as the opo nat prefume to bo any thonge buto by felfe, but as the was famply arely taught of the holy gooft. for the durft nat abs stepne one hole day from her refection: except that the were most furely raup Thed a rapte by aboue by felfe, and from all by fens lys. and yet funtyme whan the was rapte. the byd attempte and proue to take by refection, to anothe thoccation and murmure of other persons that were in by company, but in no meanes the inyaht recepue it into by ftomack and for payne therof, the was funtyme almoost overcum. And therfore afterwarde she had that lyberty to absterne whan the wold, and non occasion taken there 36id.ca.17 of mozany man burft afke of her, why the byo fo, Alfo oftentymes whan the preeft lyfted by the bleffyd facrament of the body of our lozde aboue his bed: the fe bytwyrte the handes of the preeft, the forme and thap of a mooft fayze chilbe. Allo the le a great multis tude of aungels | befrendyng from heupn with a great lyght. And after

62 . 5, 70 1 . 1-

after the blynge or recepupinge of the facrament, the fe inspirite our loade remainings in the soule of the preste, and lyghtenings it with a meruelouse elevenes. Or els, of the press recepupo the body of our loade bimorthely, the se than our load departed from that soule with indignacion, leurings it in a great darkenes, and boyde of all goodnes.

The gyfte of strengthe is gruen to man by the fernent remembraunce of Christes passion.
The.rit. Chaptere.

p the devoute and ofte remembraunce of the pallion of our loade, is also gruen buto man the art of golfs ly frength agapute our spraytuall enemies and the multitude of temptacions. And by this gyfte, inozdis nate feare is put away. Hardy and inordynate bolds nes is reduced to a due measure, and all advertities ben frongly borne & fuffred. for who fo ever be crucified with Christe thrugh the feruent remembraunce of his bleffyd paffion, is animated and Attengthed to entrepaple areat and harde thonges, to contempne and fet at nought all worldly pleasures to suffre paciently and gladly all tribulacions, and to expugne or ouercum all byces. That faythefull feruaunt whiche boeth feruently remembre his lordes pallion, and to whom his lorde hathe gruen many grad ces, that person I say doeth consider and se the mexuelouse and incomprehensible frengthe of Christe in his interpropona great battels, in his sufferaunce, and in the banquestypage or subous page of the deupll. I fap in his entrepapionge of great and harde thynges | for he faught great and terrible battelles for the faluas cion of his enemy, bukynde man. Allo the merueloule frengthe of Chailte Doeth appere in his pacience, where as he fuffred moft obprobiouse, sharpe, and greuouse tourmentes, and that of his creatures. And thy dely his incomprehensible strengthe was the wed in subduyinge so myghty and strong a lorde to rather I may fave a tyraunte, the deupli that blurped the dominion over all the worlde whome our lorde by the dethe of the croffe ftrongely dyd ouercum and fo by his dethe destrued the autorand cause of deth. Thefe thonges well confidered, it is no marnell pethefarthefull knyaht of Christe, and folower of his lorde, moued by these eram ples of Chatte, entrepaple and goo aboute to do great and harde thynges, And the more harde, byle of paynefull the thynges be,

The Prevout or Glasse

the more gladly, diligently, and more feruently woll he attempte them. And that specyally pf it be to the laude and honour of god, and the helthe a conforte of foules. for than there can be nothing to harde to byle , noz to papifull for hym to bo or fuffre for god! whiche dyd to areat thringes for hym to byle a wretche, pea alfo he thynketh all thynges (though they be never so paynefull) to be fwete.pleafaunt.delectable.commendable. and moche to be defpe red: yf thereby he may be affimulate of made lyke buto the mooft Chamefull and paynefull Dethe of Chrifte his lorde god. thynges this faythfull feruant doeth moze gladly, in those he oce cupieth hym felfe moze aindioufly, those thynges be fercheth and oft remembreth those he delyzeth to fulfpli with a feruent mondel nat arudaynae noz favenae, why put you me to this byle office. to this thame, to this labour and payne: But rather thynkynge. why that I nat do thefe thynges with a glad mynde: Aozhe do! eth nat repute or thynke bym felfe to be of any reputacion for that he serueth god; but he thynketh it a greate thynge, that it wolde pleafe almighty god of his onely goodnes to accept buto his ferupce to byle, bitwosthy, and mooft implerable wretche as be is. Wherefore in all thefe thynges, his berte isonely pleafed in that. that he may be conformable to his lorde god, and that he doeth for low hom in fufferaunce of troubles, as moche as he may for hos frailtie. And that he suffreth: he knowledgeth it to be for his sons nes, And all his tope is, that his lorde is honoured by his glad pa cience and lufferaunce of tribulacions. This faythfull feruaunte hathe fo frongly subdued and tred his appetrte buder the rocke and captiuitie of ryaht reason : that it shall nat have his wanton pleasure in any carnall or worldly despresnor yet in any bayne or buppofytable thringe. Allo he kepeth his herte with all biligence as a castell of greate strengthe / so that he well nat suffre any sons full thought to rest therein/noz pet aup vapne oz bufruitfull imas ginacions to wandze therein. He is ever thinkynge or confider tynge those thonges that ben spriptuall and godly, or inducing buto godia with great tope he delizeth those thinges a feruently laboureth to byong them to effect. But for as moche as in this lyfe evermoze or for the mooft parte the chaffe is mort with the come: therfoze this fapthfull fernant taketh the evoell or wyndofe of dife crecion in his hande, and to wondeth and purgeth the chaffe from the come: in the poore of his berte. De taketh into his hande the burnyinge and marpe twerve to kepe viligently his herte, as the parabyle of god | fo that what fo ever in his bette deligreth to eate

oz fan

of the tree of lyfe (that is , all fliche thoughtes as be godles, specificall, and lyuely) suche he viligentely booth cheepsth and nourvilhe. Ind of any thoughte bo onely loke bitto the fruyte forboden that is to any thenge contract to the commaundement tes or pleature of god : fuche thoughtes he well thortely expell from this herte , to that they that have no pleataunt abyoging there. The priceptfull ferpent thall have none entraunce into that bette. As pet the flatterpuge perfuacion of the woman, And of peraduenture he percepue any fuche appere in his herte? andn be well remoue it weth indignacion and tharps rebukes ! for there onely bene nourplibed manip | godine | and bertuoule thoughtes. And therefore fuche a persone that is thus purpfied m foule and bodys; may trewly order hom felfe to the conteme placeon of god. for be never lyfteth bope his fratt or ives bus to barne thringes. Ae brs eares to heave norfome or biprofps table thenges. Aoz hysnofe to fmell fwete odours noz fmelles. Not his mouthe, to take deligeate thinges. He pet his tous change to feele fofte thanges and that inopopnately : But with all drivornce be kepeth bym felfe bothe inwardaly and outwards lp / fotbatnowe be foulde nat be called a feruaunte of bounde! but tather a loade and free. for he hathe dompnyon ouer hym felfe by subdewynge of all inordynate and fensuall appetytes i as muche as a man may bave lordeflyppe over hym felfe in thes lyfe, and fo (I fay) fuche a perione for his puritie, is moofte apte to recepte the godine influences and ippopulati illustracio ons. for the fonne of Justpee doeth inhabyte suche a pure and clene foule, thynynge in euery corner thereofiand lyahtenpinge the inwarde partes of the fame. That is , the thre powers of the Soule fo that he may bo all thonges necessarye for his faluacion by the power of the father almyghtp. De knoweth all thynges, by the wyldome of the sonne our sauroure Christe Jesus, and wyll all goodthynges, by the goodnes of the booly goofte, These be the thre manspons or tabernacies that god maketh in the foule of the juste and pure persone for there be fondeth nos thonge that shulde let or resuste contrarve to bom. our larde doeth thene to longe in that foule: buto fuche tome that soule thorughe that brighte lighte and dearenes be abforpte/and (in amaner) as it were browned or fwalowed bope into god. And than the foule fo raupifhed and lefted by about it felfe: boeth entre into the godige cloude lafter thes maner siate. es. cryenge and favenge thus. He now illumininatio mea in delis

tils meis. This mabte or clowde is mp lughte, to imp great tonforte and pleasure. And thus pe maple that the soule buthe price or foreste of Arengthe sulpfted by abone all feare of perpites of our enemies tifeareth nothpage but frimgthat difoliafethatio it is nat fubbued to any pallion, and is deducto excernfe all mers kes of firenatie. It is natolierann by any conflyateophattell in temptacion. And all this is opteried and gotten by the cons timuall and feruent remembraunce of Chailtes pallion . And here Ephe.6.13. buto faprit abaute fapeth; Conforcamien in domino jet imporentia virtuers et as pe be conforted in our forde and in the pomer of his bertuenhat is in his pallion where as his great power and ber Malm. 67. tue was hewed, allo the prophet Bauto Capeth : Loie dabit viseus temet fortitudine plebt tue. De fal gine bertue, power, Atength to his people. Ind by his power we have the byctoze oner oute enemies as fant Paule fapeth: Des gratids qui fecit nos vincere 1.0021.15.15 per dominum noftrum lefum Chuffum, Chanbes and prapforaes be to god that bath gruen to buthe bycforp ouer all our encintes, by the merbtes of our lovos Jelus Chiffe. And in an other place Ephe.6.13. faint Baule fapeth thus: Induite vos armatura der ve poffitis fare adverfis infidias diaboli, Dut ppon you the atmoure of god that pe may frande frongly agayut the differes and prpup affautes of the Deupll, There be the atmonts of god; and also bider him our armoure. Let be take his crowne of thome , for our falet or helmet. for our (werde, the naples of his handes. for our four? tes.the navles that perled hisfete. fozour Jacke oz bauberapn, the betyinges of his body with feourges. for our feld, the croffe as our loade bare it to the mounte of Caluary, for our bosfe, the fame croffe as Chiffe opd byinge and ope thereon, With this at moure we thall ouercum the deuptl / for thereunto we fhall baue Arenath though the feruent meditation of the pallion of Chailte. To this gyfte of gooftly ftrength, correspondeth the fourthe bear titude that is: Beati qui efuriunt et litiust luftitiam. Blelled be they that bunger and thy the fullice, for as fannt Auftyn faveth: Strengthe is connentent to them that hunger and thyeft tuftice. for they labour biligently belypinge to have tope and pleasure in and of thyriges that be bery good and allo labourynge to tourne they? love from all worldly and barne thringes. And this conue? niency bueth allo appere in that, that this upfte of frengthe cons fplieth and Ranbett in bacos thinges a of great difficulty (as we Sappe before)? It is a greate and anharde thonge that a man

thuld nat only be bertuouse werkes which comonly be called the

werkes

Math.r.A Li.i. De fer. dit in mons te. C.

werkes of inflice: but also that he shaloe do them with a servent, and (in a maner) an infaciable before of juffyce whiche is fignis

fied by this hungre and thyeft of iustice.

To this gyfte also of gooftly frength, correspondeth and accord Deth amonges the fruites of the sprayte these two fruites. Pacis ence, whiche concerneth the fufferaunce of empl or pape. And longanimitie, whiche consofteth in the tarvenge or continual as bydynge for the good promples of god, that is eternall glory, the rewarde of vertuouse werkes. And so this sprate of strength is gruen to man, that it foulde apple and lyfte by the tedpoule wes ty foule whiche was almooft deject a cast do were by the dayly fuls feraunce of eurli and paynes and for beholdinge or abydynge of the good promples of god. And this apte to doeth lyfte by this foule, that it (optenninge his formar bertue and frength) doeth put away all fuche bulnes & werpnes, and also wareth fronge to the delyze of inwarde (wetenes and to confequently to the delyze of eternall pleasure. Also this spropte of Grenath Doeth cause in mannes foule the hunger & Defyze of tuftice ! fo that the foule here in this lyfe fernently delyzyng the werkes of inflice, may berafter be full faciate with confolacion eternall for his rewarde. Ind to this we fand before, that by therample of the mekenes a pacience Lipital ... of Christe in his passion. for the whiche he was eralted and had a name aboue aboue all names as farnt Baule fareth : Den Chulo be prounked and moved to the folowinge of Christe in corporall papies and afflictions. In subdupinge all byce a inordinate concupilcences or delyres. Ju hungerunge a thyritynge the werkes of iuftice and in baurnge dominion ouer all his appetytes and rewlyng them by ryght reason, that they so boynge, may be made apte to the reparacion of thorder of the dominacions aungels or beuenly suprotes so called.

buins part.

13 hill. 2, 18,

Crample of this Copyrte of ftrengthe. The. riti. Chapptre.

Incent in his hyltories the weth an example of this ayfte Lizaca. of ftrengthe, of the bleffed woman Maria de Dgines! thus favenge: for as moche as it but lytle anapleth to a tiopde eurll by the sprinte of feare and to do good by the spritte of pttie/a thyrdely, by the spyre of knowledge to have discreció in all thonges except also by & spirite of frenath we result all envil a kepe our goodnes by pacience | and also by frame constanches

The Myrent of Glasse

Stablenes perfeuer and is continue buto the Dethera fo at lengthe (by our long abydyng) receive theternall rewarde promifed bus to be this (4 (av)our lozd a father omnipotent confidering. Dro open his infinit trealures, & Dyd adourne a beautifie his dere bes loued Doughter Mariet no Dout for hor feruet a continual remes brauce of Christes pallion) with the fourth precyouse stone of is. with the apfre of gooftly frenathe a lo byt arme by agaynft all aduerlities of dartes of the enemy that neither the was defecte a cast downe by any trouble or aductific: nor vet lyfte by in probe by any falle a flatterpinge prosperitie. Due tome whan the was arewoully bered with the paralific or paller in fo moche that for areat payn fire was confirenced to crye a knocke byon by breft: there was one of by familiar frendes. a denout person in a fecret place nyahe , the whiche berynge and perceyunge by greuouse paynes: with areat compaliton and devocion prayed for byziand the by the friente of god. percepupng that by his prapers by paper nes were minished land buto hy lexupage mand : Go a lap bus to that man, that he cease of his papers to; me for though by his prapers mone infirmitie is releupd : pet thereby I lefe the merits that I might have by pacient fufferance. In other tyme whan the was bered with a revoule papers of troubles, there was one of hor denout louers whiche fecretly in his hert was been fory and heny for by beracion and greefe; the whiche the knowinge by the reuelacion of god : fent hpz mapde buto hpm Lavenge : Bpd hpm folow no more forme. for the was more greued or heur for the foromes of other persones, than of by owne infirmities or trous bles. Ind nat onely by the sprinte of fixengthe the had power to refpfte all aduerlarges ; but also to abstepne for all carnall and wanton delvies. This blyffed ponge woman had to subdued a Dried by body betwyrt the two trees of the croffe that is betwyrt the remembraunce of the pallion of Chrifte, and beryng by own croffe by continual penaunce: that by many yeres byfore byr Dethe. the neuer felte the mocious of buclennes fyzit ftyzpinges in by: body. And thereby the bad a greate confidence or bolbenes to be in the cumpany of men, to the of hy abundaunt innocency re pure limplicitte, supposed and thought that all other persones had ben as the was. And therefore one tyme whan one of hyr famplyare fremdes of a feruente Copyrtuall affection that he had to tpr, apo holde hor fafte or wiringe hyr by the hande thoughe for his chafte monte be thoughte no fonne : pet as a frayle man thorughe fuche touchonge, he felte a lotell pleasure sensuall.

. j. ini. 1632.

But the nothenge felynge in hy: selfe, not knowninge of his mostions; herde a voyce from heuen, savenge in latyn thus: Notime rangere. Touche me nat. pet the knew nat what what those word des ment of signified. For our losde god very mercyfull and besnygne, haupinge compassion of our frailtie, wolde nat reduke of confounde that man in the presence of that holy woman. Pet he wold as a true and faythfull lover, kepe the chastitie of his frede. Than the blessed woman sayd to that man: I herde a voice, says enge Nolime rangere. But what it meaneth, I knowe nat. And than that man conspoeringe the goodness of god towardes hym, made an honest ercuse, seying that our losde wolde nat consounde hym openly, and so departed, gruping e thankes to god, and kepte hym selse more warely afterwarde.

The gyfte of councell is gyuen to man by the semembraunce of Christes passion,
The, ritit. Chapitre:

by the feruente and conformall remembraunce of the Paffyon of Chaife is gruen to man the foravte and gyfte of godly councell agaynft our maduertence and neclygence. Whereby in this mylerable and paunger rouse worlde we may bewave of all perylles and dainges gers/we may entrepiple and take on hande barbe thonges | and alfo bo thonges of mooft buffyculty. for that perfone whiche is crucyfyed with Chaifte thorughe the feruent meditacion of bys glazyouse passion, is styred and raupsibed to bothe weekes of si pererogacion. Whereunto be is nat bounde by the preceptys and commaundementes of god and thereunto be is lyfted by and los upngely drawen by the sprayte of councell on this maner folos wynge. fyifte he remembieth how oure lorde Jefus Chiffe was obedient to his father, and fo continued buto the bethe of the crosse subdued butto all vilitie, subjection, decision, and many folde forowes and paynes for bs. Ind in all thefe, onely requye rynge and ferchynge his beuenly father honour and giozpe, and fo at laft, fuboued to the most shamefull dethe for our redemptio. Secooly he remedieth how Chiff, though he were always poze; pet he was most poze whan he footled a robbed of all his clothes; was put naked uppon the croffe for our fpnnes, and thyrocly G.iii.

The Apricour or Glasse

be remembreth how be that was mooft (wete, pleafaunt, and for lace of auncels: was replenished a fylled with all bytternes, for row, and payne whan he bonge boon the croffe. This bery true bynes our laurour Jelus Christ, was off tymes cut. Tyrit in bis incarnacion, whan as he was in our nature made of leffe perfecs. tion than aungels though be his godly nature; he was the creas tour.maker.and glozy of aungels and fo was in a manerhis glo to cut from hom with the knote or cultre of ignominie , for to the frante of the worlde he was nat glorpoufe; but rather he appered byle and ignominique. Dis power was cut with the cultre of De rection. Dis pleasure, with the knyfe offorow, Dis tycheffe, with he knife of pouerty. And at last there was cut from hym with the cultre of feare, all his frendes and acquaintauce I fo that of all his dere louers, there was nat one man to conforte bym in his tribus lacions. And therefore the prophete fand in his person: Torcular May. 63, A calcaui folus , & de gentibus non eft vir mecum, I alone haue trobe or laboured in the presentation at there was nat one man that wolde conforte and helpeme. Also the prophete Daupo says eth in the perion of Chaifte: Improperium expedanit cor meum & mileriam, et fultinui qui fimul contriftaretur, et non erat, et qui confotareturiet non inuent, AD pherte hathe fufteyned and fuffred rebuke and myfery. And I loked of that any man wolde fuffre of be heup with me : and there was none. Also I loked of that any man wolde conforte me: a I founde non, Mozeouer be in whom was all treasures of wploome and knowledge byd , be that was kyinge of all kyinges and fo tyche that be bad no nede of any other mannes goodes but ofhis pleantie queth to every man: This wyle and tyche emperoure (I fay) was made fo poze, that there myahtnone be founde more pore. Ao . nat amonges the fores of the erthe: ne yet amonges the byzdes of the ayze. And therfore he fapeth oftom felfe: Vulpes foueas habent, et volucres celi nidos, filius autem hominis non habet vbi caput fuum reclinet, The fors es haire thepr caues or bennes, the byrdes of the ayre have theyr neftysibut the fon of a byzgyn bath nat where to byde oz lave his hede. De was poze in his nativitie or byrthe: Dozer in his lyfe. or procedle of his lofe. And mooft pore boon the croffe at his beth. At his brake he was feade with the brighns milke, and lapped in bele or pore clothes. In the processe of his lyfe he had pore clos thonge. But oft tomes be wanted meat a dionke for his necessary fustenaunce. But at his bethe thou halt fynde hym naked and in extreme theafte or bivenes | excepte thou far that he had benegre

myrte

16 3 6 . .

20 (alm. 68.

Math.8.£

myste with bytter myre and gall to quenche his theree. Thele thynges well confedered, the foule of the person beholdpage and depely remembrynge them : is shortely and easely persuaded and moued to folow our faufour Telu in lyke thynges to that he map now gradly withoraw him felfe from all worldly honours and de fyzes of the fame from all pollellion of tempozall goodes /a from all corporall confolacion and pleasure | despringe with his lorde god all bylenes, abjection, and derifion and to fuffre paper in all his hole body that thereby he myght in fum thynge be made come formable to his lord god, and so do to hym fum thankfull service, Disappetite and delyze is nat now to pleafe men: but rather for the love and honour of his loade god, to be mocked, scomed, despis fed, and to be rather hated of them, than honoured. And therefore all bayne prayle and laudes gruen to hym, ben abhominacion & as ftynkpinge carpon bito hpm; for he onely requireth and bely? reth the laudes and prayles of god. Unto that, is all his frudy, las bour, a papne. That, he despreth with an busaciable thyeft. In all thpinges he onely despreth thonour of god. Aothpinge lokyinge to bom felfe, noz regardonge any thonge pertepnonge to hom telfe, ne pet well be bounde to do anything but all to geder with hert and mynde lokynge buto heuen, where as is mooft his pleasure. And also he despreth that by his rebukes his lorde god myght be honoured greatly and continually defprynge thrughe this aptre of councell, bothe to be poze and also belipfed and abiecte for the loue of god, for as muche as he perceiued bothe thefe to be in his lorde god crucified, And truelp he woldenow and euer benahed with Chaifte byon the croffe beynge bery heup or fory he thuis have any thyinge that myght belie the poze oz els that perteyneth to thonour of god. Therfore he, forfakynge all superfluitie, blett as few thynges as his necessitie well suffre hymiso that his pleas fure is moche moze fet to despyle and cast awaye tycheste, than to get or multiply it. And to fpeke of corporall delectacions, confos lacions and pleasures: we may truely say, that from al these, and alfo from all other confolacion that is nat in god, of god, oz foz god: he betterly refuseth them as moche as it is possible for hymi euer askynge and despringe to be saciate and fulfolied with byts ternes, folow, and paper of affliction with his logoe and mayfer Christe. Wherfore, what so ener he percepued to be pleasaunt bus to his bodye, or pet buto his herte, by the whiche hemay nat be made conformable buto the mooft bleffed woundersand paffion of Christe; that thynge he abhorreth withorawpine hymselfe from

other

The Myrout or Glaffe

from all thonges (thrugh this arte of councell) wherein befeeth

any perpit or Daunger loke to cum to hom. And therfore he boeth all thonges with greate beliberation. And also thrughe the fande arfte of concell be applyeth bym felfe to do all tho thynges where by thonour of god, o charitie of his neighbour, the helth oflow les may be in any thonge encrealed. And for thefe causes be is ofte tymes lolitarie, depely confiderance the pallion of Chrifte, there in terchynae the hyah honours of aod, theternall ryches, and hes uenly pleatures, that the benout foule therin reftonge, map haue areat love. Also thereby the bytter soule for the compassion of whites pallion, is made fwete and pleafaunte. And the monde eleuate and lyfted aboue it telfe: 15 made bronken or is browned in foue. And to the foule full of pleafure and lenging boon by Dere becomed : reftyth hoolly in by: loade god, And this is it that we land before, bow thrugh the ipprote of councell we avoide all per tylies and Daugers make our feltes fure in the holes of the ftone! that is in the woundes of Chaifte to entrepaple great, barbe, and paynefull thynacs and also to excercyle the werkes of supereros gacio/as is to loue our enemies, and to forgive them for Christe to anue all our goodes to poze people for the lone of Chaifte to the which werkes bon by the frityte of coucell correspondeth the fyfte beatitude | of the whiche Chrifte Capeth: Beari mifericordes quoniam ipit mifericordiam conlequentur. Blelled be o mercofulls for they that have mercy, for as favnt Auftyn faveth: Councell ts accordange to mercyfull persones, for there is but one remedy or meane to be Delvuered from all the perviles of this worlde and that is this to forgue and to apue. Councell is properly and fre cially to be taken of theie thynges that be to cum, and that be pro tytable buto our enderthat is to do the werkes of mercy / whiche mooft of all corresponde or accorde to the ayfte of councell. and therefore fante Daule fapeth: Pietas ad omnia vtilis eft. Dytye and mercye is profytable to all thynges. And thus ye may percepue that the beatitude of mercye correspondeth to the apfte of councell. Aat that this apfte of councell boeth produce and bernge furthe the werkes of mercre as his effecte and opes

racion: but that it dyrecteth and ordereth the doer and werker. For the sprinte of councell is specially gruen to man, to that instent that behulde lerne therby to forgue freely and gladly and also to shew mercy but o those persons that have offedyd agaynst hym, knowinge that if he so do: he shall sind lyke mercy in our lorde, in forgrupnge his synnes done agaynst god as our lorde.

faveth

Math.s.a

Lt.r. de fer. dit in mon= te.L.

1. Timoth.

fareth in the gofpell. And this is it that we Toake before, that enat. 6.18 . men confyderyng and beholdenge the unfuekeable pities mercy. of our lozoe, that he the wed whan he prayed for them that put him to bethe : foulde be moued and fivised to loke nitte and mercy . & fo made aute to the reflauracion of the order of aungelles, called bertues. D Capeth the prophete Danib inthe perfone of Chuite: Calrameus inebriant quam peclarus et . Chat is . as the gloce of capite Auften layeth, the cuppe of the blood of our loade whiche mebettynge the mynde and makunge it bronken in god boeth fo cure and beale it , that it maketh it forget all barne Delectacion a pleastire. This prontennes maketh men fobre. This fulnes and plenteoufres makethmen emper and bopbe of curli maners and hoces. And therfore the prophete layeth, that it is preclarus, that is moche worthy and noble, for bely be the premiles, it bypugeto a man to the hyngebom of heuens!

2) (alm. 22.

(Erample of this forzyte and avfte of councell. The pb. Chapitre. Indea (

f this gyfte of godly councell whiche is gyuen to luche as feruently remembre the pallion of Christe, we may le an example in the forlayd blesses woman aparia de Ogines, in the forlayd histories of Uins cent / whiche speakinge of this holy woman , sayeth thus. She endued with the fritite of councell, wold do nothing bedlynges . nothunge inozbinately ; but the byd all thunges bilis gently, wofely, difcretely, and with great beliberacion, and all though the was inwardely bylyted with the familiar countell of the holy gooff, and also sufficiently instruct in the holy saintuce of god, and all by the feruente and continuall renembraunce of the pallion of Christe: pet for thabundaunt mekenes that was in by, and that the wolde nat truft to mode to by, owne wot and fo feme wife in bp2 owne fight: the betterly forfoke bp2 owne well and reafon, and oploapned nat to fubmpt by well freely a glade ly to the well and councell of other, takenae and folowering there monde and councell. This nat withftandpinge, many ofhpi fas niplyar frondes the whiche had ofte experience of byz good wol Dom : wolde take no great thonge boon them without hos couns cell. And that the coulde nat know by mannes wort or realon; afe fer hyz deviout and feruent prayer. The had the knowledge thereof by the infrigation of god. One tyme when one of hyz dere Witis

El.zz.ca.ze

The Myrour or Glaffe

tuall frendes whiche had a competent poze lyuynge . wherewith he was well content | & fo moche the better content , for that he ly ued aupetly from the turmoiles a troubles of the world abstracte and separate from the cumpany of worldly people, and all worlds ly pompe or banitie. This person (I say) so content and seruyna god in mekenes and benoute (privte: was befried of a noble and great man to be with hom as his maifter, infructour, and couns cellour the foulde have all thonges plenteoufly at his pleasure as meate, devike rayment, boole, and feruauntes. This perfor (after this large offre made) alked councel of this blelled woma Mary what he fluide do. Than the (in no thynge prefumpinge of byz owne wyt) made byz berty prayer to god fecretely and after bur benoute pravers , the auni wered to bym and faybe: I fame a great horse prepared for you, whiche went or canne freight way towardes bell & Toyo also se a greate company of Deuvlles ions enge and hewynge great gladnes thereof. Therefore after my councell, forfake that offre and continue in that callying that god hathe called you buto leffe by fuche ambicion & worldly pompe, pe apue occasion to the deupli to Drawe you further buto yours eterne perdicion.

Cbe.rbi. Chapete.

here is also gruen buto man (thrughe the feruent and continuall remembraunce of the pallion of our lorde, the grite and sprinte of buderstandings is whereby we know god nat effecially as he is in him selfe: but by collacion a comparyson but o his creatures, as by his effectes, operations, a creatures as it were by sygnes and tokens. Also by this grite we receive a lyght and knowledge of those thruges which we so there of the scripture of god. And this knowledge is contrary to that brute a sensuall knowledge wherey man onely knoweth and cleueth fast

centuall knowledge wherby man onely knoweth and cleueth fact to these outwards and vayne thynges/nothynge regarding, confiderings, or knowings his owns honour a dignitie/ for he onely considered these visible and transitory thynges/ and well nat
setche to rede or know inwards thynges/ that is, what he is/nat
in substance: but in grace. What is his suyings, bycyouse or
bertuouse. How great he is in merytes or in the fauour of god/&

where he is, that is in this exple a vale of morety. Arthefe thous ges confidereththe furituall perfort and that by the fetuent mer betacion of Chatter pallions for he that es crucified with Chaift Teur be the comembianne of his mon blelled pall ion poorth at cende unto the stevenes of knowledge to the (pointe of ton Dexitan byinge on this maner! What a man obedifequently and belieutly temembre and confeder how that the leave of god wolbe fuffee to greate papies for to rebeine bom : antique he confoberethof what Diantitie and noblenes his foule is that to the of an excelled a creat Diamitie fevnae that the fonne of and wolve fuffre is hamchille Dethe for the sedemution thetof. Anoth this confideration he is antimater and moved to confy der and thanks of hygheand nable thonges for whan he devely confidereth that that months meete outs bis ow of Telu Christe was then to walke his foule from the frithines of frame and also that by that mooth bleffed passion, the tupne and fall of aungels builde be repared & reftored with many kynde: anon he byldayneth to remeble of ones to thunke of thefe hyle and transitore thomas, but rather he is prounked moued to beholde and confede intrituall and benenty thences. And of he confore or beholde thefe visible thouces: it is for that futent that thereby he wolde afcembe to the coffideracion of heuendy them ges/fo that his conerfacion is principally in henvui And tha alfo for afmoche as he feeth Christe erneifted and fo fubouen buto ma nyfoldetribulacions and papiesthe in this confideracion, onely wellyinge to pleafe goo rescounteth and thenketh all tribulacios and papies to be very lyght and easy for hym to beare. Rememe bayinge also how moche Chaiste loued hym that wolde be so cruy elly and thamefully entreated and flapne for his redemption : be. ferventely kyndeled in the love of Chrifte, laboureth to entre in that mooft bloffed fode and beet of Chrifte, whichehe knew was opened with a freee for his love. Dis foule is burnpne in love as a fyze. And therefore with all his herte be defyzeth to be crucified with Chille. Deceunto he lygheth and weppth, and feruently de speth that he mighte be all wallbed or prowned in that passions and to hoolly to be transfourmed into his lorde god crucified. De reputeth and thinketh hom felfe to be in bondage and mpfety ercept he be preferred and kept by the blood of his vedenter. Be fudgeth hym felfe to be rather more lyke a beefte than a man zer cept he be clad with his lordes pallion. It is abhominacion to hom to be negligent in the confideracion and remembraunce of to noble a benefite as is the mercyful werke of our redemption i

B. y. Mille

Page Still

D. c. 50:02

The Myrcouroz Glasse

and therfore he is ever of at leeft bath a well to be ever occupted in the meditation of the fayo pallion, for as he wold ever contis mue in the favoure of god, whiche be gate by that pallion and res Demption : to be wold baue ever in his bert and mynde the pallie on of Chailte, the payce of our redemption. De reputeth Chailte ctucified , as his lyte and all his confort or pleafure, and therfore be wolde be euer connersaunt with hom. D what sozow. what beupnes is it to that person whiche is inebriate and prowned in the blood of Chatte: pf befe bis hert encloned to any other thong thato Chaifte crucified . Therfoze fuche a plon difoenneth to ble any other potion or dayna with pleasure, but the blood of Chair whiche bath wallbed bom clene, a areatly beautified a made bom like buto Chiff. De knoweth that thrugh the opening of the fobe or hert of Chaile, his foule is marved buto Chaifte and therioze he woll ever france noah buto that wounder touchonge a felonge his spoule wounded for his love | alo . he feruently despreth that he myght be wounded in his herte and therfore he off tymes lays eth his berte buto those woundes by continuall remembraunce of them and alio toyneth a byndeth hym felfe buto his fooule wour Ded . with the inotifoluble and continuall or fure bonde of charis tie for the woudes of Christ be as a cellar of wynes new broched. whereby our foules may be inebriate or made brunke in charitie. And beceunto it is waytten in the canticles: Introduxit me sex in

- cellam vin
- Lätte,1. A .
- Latie.g.A.
- Cătic. L.
- 36108,2.2.
- Cătic.s. C.

- cellam vinariam, ordinauit in me charitatem. The kynge hathe brought me into his wome cellar, that is, into the feruent louest temembraunce of his woundes. He hathe made me dumke in his loue and charitie. Also it is sayd, Canticorum., Introducit me rex in cellaria sua. The kynge hathe brought me into his cellers. There shall we sucke hony out of the stone, and drynke the moost purest blood of hygrape. Christe crucified is this stone, also this grape, whereof we all may plenteously drynke. And therefore he sayeth to his louers: Bibite amici, et inebriamini. Cum drynke
 - frendes. Also the spoule Christe sayeth to his spoulese oure soule: Vulnerafti cor meum soror mea sponsa, vulnerafti cor meum. Thou haste wounded my hert for thy loue, my syster, my spoules

frendes bereof at your well and be dunke thereof my mooft dere

- thou hafte wounded my hert. And the agayne wounded with his love, layeth in lyke maner: Vulnerata charitate ego fum, ideog fis lin lerusalem nunciate dilecto quia amore langueo. I am wouded with charitse and thersore we doughters of Jerusalem them into
- with charitie and therfore pe doughters of Jerusalem thew buto my dere beloved spouse Christe that I languysthe and am speke

for love. And to the wounded spoules is toyned to Christe crucis fied her wounded spouse/and wounde is coupled to woude ! that 15 loue to love. And than also the columbrae blood of the spoule that is of Christe, whiche is symple as the Downe, by the whiche bloode our foule (the spousesse of god) recepueth hy? spirituall lyght. This blood I fay doeth flow into the wondes of the four feite | whiche is to wounded by compattion that the bathe of hy? Spoule Chaift crucified : that in a maner the fainteth & (wowneth for forow and implieth or wareth freke for the love of his spouse! and to than the fwetely resteth in our fautour Jelu, where the res deth and feeth | binderstandeth and fyndeth what the is a of what meryte or dignitye in the love and favour of god for whose love the fonne of god wolde fuffre fo great and greuouse tourmentes. Dereunto speaketh saynte Bernarde: D good Jesu thou hafte made thy body, as a glaffe buto my foule. That whiche thou dpd fuare openly: I luffred prouely. That whiche thou luffred of the ministers of Capphas openly : I suffred of the ministers of wice kednes of Sathanas inwardely. Thy face was covered, and als to impten or buffeted in the house of the prince of prestes and that was to put away the confusion of our ignozaunce and spirituall blyndenes. We were funtyme darknes, that was before our baps tiline but nowe we walke in the loght that was let or hanged by on height uppon the aulter or candelfpcke of the croffe and from thence ibyneth very bryght buto our conforte. And so Christe by his pallion doeth illuminate or lyghten our reason a buderstans Dyuge. This is the ointement , wherewith (as faynt John fays apoc.3. D. eth) our iven hulde be anointed , that we myabt fe clerely. This is also the roode, wherewith Ionathas toke of the hony and ate 1. Hegh.14. thereof: and so his iven were lyahtenyd. This is more over the gall of the fritte wher with Thebie anointed his iven : and fo res cepued his fright agapne. And so Longrne bernge blinde, and wallhed with the blood of Christe: recepted his lyght, and was allo connected to the farthe. Ind to remay perceyue howe the pallion of Christe boeth illuminate our binberftandping, and gos ueth knowledge to meke persons, farthfully and denoutly remer biping his paltion. And this is thrugh the gyft of biderstanding to know god by bis creatures or in comparing bont to bis creas tures as we sayo before. And also to be illuminat or lyabtened by the wayinges and faynges of prophetes in the maner of contem placion or knowledge of those thonges that be wryten of our lord Jeds Chaifted whereby man begruneth to retourne to his owne felfe! D.t. gop,

Thob.6. 18

II.C.

The Myrour or Blasse

felfe/foz by this gyfte of understandinge, he recourreth his spie

dignitie | a lo retourne to his lozde god and fe hym as it is pollis ble for man in this lyfe. And therefore to this ayfte correspondeth the. Di. beatitude | that is , Beati mundo corde: quoniam ipfi deum Matis. A. videbunt, Bleffyd be the pure & clene in hert : for they fhall fe god. And faint Auften faveth that the first operacion or grett of the hos ly good that is the ayfte of bideritandpinge, is convenient and according to them that be pure in hert. for they fo clenfed a made pure: may knowe a fe that, whiche the corporall ive or fraht can natie. And here note, that there be two maners of clennes of the herte. One is as a disposicion to the syght of god which is a clent lyng of the wyll or affecte from all mordinate affections, and this clennes is made or goten by the ayftes and bertues that perteyn to the wyll / comonly called Vis anime appetitiva. The delyzouse power of the foute. There is an other clennes of the bert, which is as a complete a perfore clemes whereby god is fene. And this is the clennes of the mynde or biderstandinge purified a clenled from all fantafpes a errours fo that the foule fo purified, petceps ueth the more clerely a truely those thynaes that be writen or spo ken of god/a nat onely percepueth them by corporall fantalies, ne pet bnderstandeth them as the petuerse and obstinate heretykes Done declace them. And this clennes is optepned or goten by the apfic of binderstanding whereinto correspondeth (as I sapo bes toze) the. vi. beatitude i that is . Bleffpo be the clene in herte: for old ofelly? they hall fe god . And faythe or fivelitte one of the fruptes of the Epyzyt, accordethalfo hereunto. And as pe fe that the feutte of the . M. 29 8.1 ttee is the last things and mooft delectable of pleasaunt that we have of the fruitfull tree: to be the fruites of pholy goof the most ar.a.don pleafaunt & Delectable thonges that cummeth to man by the bers tue and operacion of the holp goofte. And to the spirite of bnoets flandpinge, cumminge to the foule of man thrugh the devout and ofte remembraunce of Christes pallion; clenfeth it and purifieth

thein warde and spirituality gho of man, whiche was detked and bipnded by the lyine of our first parent Adam, and allo both curs and heate it with the knowledge of the worde of god, as it were with anholdium different; and doeth make it so pure and lyghts funt, that it is appeted receive or to beholde the clearenes of the depice. Cleanes doeth townse of the apple of baders and punce.

And this elemes bipingeth in the vition of lyght of god and thets fore Chaile layeth . Bleffyo be the clene in herte storther that le

Mat.s.A.

god.

And therfore we land before, that by the truth exprelled a declared in the mooft blellyd pallion of Chrifte: men be illuminate thruch the feruent remediance of the land pallion, buto the knowledge of the heuenly and godly truthes , that fo they may be made apte buto the reparation of thorder of Cherubyn. for man in his fraft creacion was so made of god, that of he had nat sonned; he buide euer baue ben presente in the contemplacion of his creatoute and maker that man, so sevnge his lorde god: shulde ever have lor upd hom and to louvinge hom: thulbe ener have cleved fast bito bym. And in to cleuping fast to bym . whiche is immortalt; be also fould have had lyfe euerlaftynaly. But man, for his mobedience, was cast from the face a favour of god. And by his synne, be was blynded with ignorance. And he was put from that inward light of cotemplacion bycause he inclined his mynde a gaue it to erthe ly defvies. And the more depely be gave hom felfe to the defvie of thefe baine a transitory thynges: the more he forgat the Swetenes of heuenly defyzes, whose take and knowledge be had loft by his fyn. and fo he was exiled a baniffhed from Davadile, for his fyne full conference and wanded about here in this bale of milety, by inordinate concupifcence. Ind alfo the bert of man whiche frafte. fored in the love of god, was than ftable a permanet, a in louping onely one thonge, that is god, was at all tomes one: after that it began to flyde buto bapne a worldly befrees, it was binided ine to as many thinges as thoo thinges that he delyzed were dyuers a many. And to it foloweth confequently, that p mynde which can nat of well nat love pone theng. p is berp good a one in it felfe: p mynde [] fay)can neuer be fable. for p mynde, nat fyndyng the ende of his delyze a his purpole in those thonges phe loueth / a so ever labourying in bayne, a delyzyng that thying which he can nat optern: can never reft fably a quietly. And berof foloweth conti muall mounng without fabititie . labour without rest, rumpng without any ende of his runnyng. And to the hert is ever bugups et, buto the tyme it cleue fast by loue buto one thyna, in the which his delyze thall be faciate a fully content with pleature mud alfo be shall have a fure confidence and trust that that the toping tobiche he fo loueth, thall never be taken from hom læ this thalbe by our lozde Felu Chatfte whiche is the way, truthe and befeetemall. 305.14.9. and therfore he fayth : Cum exaltatus fuero a terra omnta traham 300.12. &. ad meipfum. Whan I thalbe gralted byon the croffe : I thall again all my elect people to my felf. And this his eternal father promps fed buto bym by the prophet, fayenge: Ab orience adducara femen Efay.43.4

D. ii.

tuum,&c.

The Dyrour or Blaffe

tuum, &c. That is, I fall bipnge thy fede and farthfull chribien or feruantes from the Gelt, by one parte of the croffe, And A chall gaper to the from the west, by an other arme or parte of the cross. And I (ball fay buto Aorthe: Gyue to mp fonne bis feruauntes by the thyade parte of the croffe. and I thall fave to the Southe parte of the worlde: Let nat my fonnes feruantes to cum to hom. by the fourthe arme or parte of the croffe . Bronge my fonnes or cholozen from farre cuntreps and my doughters from thertreme and btttermooft partes of the critie

C Example of this quite or fprinte of binberfans Dynge. The. rvit. Chapptre

f this fritte of bnderstandpng, whiche is off tymes ave

uento those that denoutly remebre the passion of Christe be have example in the favo hyltozyes of Ulincent, of the ofte named holy woman Maria De Dgines. Of whome he faveth thus This blellyd boughter of hierufalem, abourned by the fecuent comediance of Chrises passion with manyfolde vertues, a illustrate or lyalitenyo with the foreland apfres of the boly gooff, and also implecte purified a cleufed with the cryfte of biderfrandming the was connectant in a with benenty thomass. For the betterly excludence from by hert all barne, transitory. Centiali fatalies gar uito bez mende buiforme, bunaciable a hes uenty imagenaciós. And the more the av pehed a drew nigh buto thimmutable inately of god; the more purely thele beuenly imas ainacions hone in bulloule. And what privit fo purified was kondled a burnyinge in the fore of feruent tour of god: the afceded into heven by contemplacion, as the fume of fmoke of infence of other fwete foices both afcende to walking in beuen as it were from place to place euer afcendynge, fought about to fynde hym whom the load and omnipotent. Ind to ferchymae. the was fire tyme cocoted with plines of brights. A ow refreshed with thos Diferouse strete friellying roles of the holy marty is: And futpme the is benerably or worth wailly received of thonorable cupany of this and lesis suintyme the is affociate to the cupany of aungels. Mhan so had thus ascended fro dearce to dearce. A walked with topoute dathe mipute that the many places of heuenly parabife: tuban heswas a tytle past all thefe cupanies: the foude hynr who In there the perference between befreed a there the perfitely reftyo. And whan he was in this quietnes; it pleased our loade to thew buto but the both of ly fer wher in whan the loked : the perceyued many the the there es by the foirite of onderstand programbiche afterward wha thund. Sc.

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Li.31.ca.41

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the was cum to hy? felfe, the thewed by the tricit of prophety. And to boo a tyme, whan the beretikes called Albigentes were greats ly multiplied thre yeres before that the people were marked with the ligneof the crolle to go a fyght against them: the layo that the le many crolles descende from heuen bopon a great multitude of people whiche people moued of god, & feruent zele that they had to our fautour crucified, & intendying to revenge the great diffior nour of god, don by those heretykes : cam fro farre cuntreps. Ind whan they cam to a place called 99 ons gaudif. the mount of iop: there were many of theym flayne by the heretikes. And than this blyiled woman, though the were in a farre cuntrey from polace: pet the fe holy aungels makenge great tope. T bearinge the four les of those holy marty is that were clayne in that battell, buto be upn, without any other purgatozye. And so this blellyd woman Lepnae this: concepued to feruent delyze to go buto that place . D no thynge bulde have withholde hyz frome that journey; of the myaht baue gone without flaunder of hyr neighbours. And wha we with implyinge countenaunce alked of hys, what the wold bo if the were there: the answered a land: Though I can nat fight: pet at leeft 4 molde there honour a gloziffe mp lozde god , a there confelle his name, where as those wicked heretikes bath blasber myd hpin and denyed hym . Deher eramples pe may fe in the fapo histories. Carlii.

> The gyfte of wyldome is gruen to man by the devout remembraunce of Christes pallion. The chiff. Chapitre.

Dere is also gener to man by the benout and ofte remembraunce of Christes pallion; the sprayte or gyfte of godly wyldom, wherwith god is knowen absolutely without respecte but o his creatures to sels by experience. As when we take of the sweet

talled a knowledge; but it is a favoury knowlege, thrughe the talled a knowledge; but it is a favoury knowlege, thrughe the talle of vertues. And this gyfte is green to man, agaynite all childely or varue knowledge or pleasure for that hereby a man lemeth to dispite all wantonnes, and mylke of temporal velectarion or pleasure, and all suche folyshines a begynneth to favour hevenly thruges, and to pondre them as thruges very pleasant, true, and stable, or permanent. And entity thruges he reputeth as P. iii.

bapne Attantitory and also hereby he judgeth the truthe of energy thong as it is in dede the intermedeth no more than nedeth. And of Tolois B. this wploom faynt Baule fayeth; Impleamini cognitione volund taris dei in omni lapientia jet intellectu fpirituali, I praye (layeth fagnt Paule) pe map be replenifiged a fulfilled with the knows leage of pupil of god in all wildom a spiritiall understanding And fapit Bernarde fapeth, that there be, it maners of wylound Due is the woldom of the berty an other is willoom of priouthe Ind the thride is of the outwarde wethe ordere. The wridom of

Der. is . de Dinerfis.

Capi.10, A.

the hert standeth in the weppinge a solowing for our spines pasts in diptiping of all wordly pleatures or profites, win the delyte of heuenip thynges a eternall glosp . The wordom of the mouth cos lifteth in p confession of our lynnes, in the laude a playlynges of god, tin theditienge of our neighbour by godly (peche & exporta cion. The wyldom of outwarde werkes trandeth in this a man true a be connectant with other men paciently, obediently, a ins nocently or concinently to that faithfull & true obedience bomoze tifiea lubdue his o wne prover well Deke continece do cut away all carnall a worldly cocupifcence. And glad pacience do fuftay m & beare manipa ftrongip all corporall a worldip aductitie. Of the wordow of the bette, we may declare but o now a figure of era ample wirten in the thride boke of the kynges that is, bow the quene Saba, hearyng the great fame of Salomon : camframs excreme partes of the erthe to here his woldom/x the cam to hom with a great cumpany, Ind spinge Salomontaughteby; in all thynges that the requipted of them and to the feringe and confider tynge the wyloom, his bonto that he had builded, his ministers and feruauntes, a thorder of them, they rayment, his buttelers, and thoster or oblacions that he danly offred; the (I fay confide council thefe by foreste the manter failed by , for great maruell and monder the han therof. Afforally or frittually by this quele Dabais brocestono our frandi soule which herring of the faine of salomorphises, by inwarde infpiracion of outwarde pres change of redunies bercepupuns thinfinite goodnes, love, and mercy of our peacefull Salomon Christe by the whiche mercy A Louiste trath prenented our fonfalt foule with his grace/a recont foliabile to his helifip fathere. And where our foule by our waltipas rentes was condempued on to eternali Dethe ; he hathe veltbred & called it agapne buto lyfe. Difrquene Sabaand fonfall forder (ap) percepupate this dreat famile is invited a moued to tum with all by thert automonde, withis great and muche company that in. with

with niany lighynges a lobbynges, a great belytes Unio oliciticie Salomon Chille, frontchereceme parter of the erthe, that parteo forme that is very farre from god. As the prophete Dauto fauthe Longe a peccatoribus falus i Delth oxfallation that is Chine is plaimits: facre from princes. Ind theretore from istalled thereene part of the exther to annuche as a Teparateth 4 maketh man care from god vernotherae for nothe zallo beamerine comoribodeth mhabir the foules of errbiv a worldly people. This further quene Thay calified faree to here the woldow opens Salomon Thung And his wy from is this that we thund be conscited for far our finnes, oppose the worlde with all his pleasures to coast or desi spec hereally thonges, that all thonges (wild favour unto be) that is, that we but index take energending it is in infelteration traft reason. Also our Scalomon Chieft doch reche unitads, thas pewe well anopde steemal confinences Epaperes: we must feare the full see of god, rememble offymesthe livety of dethe, and the bucertainty of the hour of dether a to be allhamed to comprehens lationg infamp and rebuies. Also he techeth be to have offerenon In our elections, actes, & Debes that is to preferre frittmaltatuns ges before corporall / eternall , before terriporall/heuento , before erthy/Though thouges, before voles unionell thunges. This is the work ont of our Salomon Chaine this is farre from the work dom of the worlde, And thereoze faint Daule faveth: Whith pienes 1, Cor.r. & . vbifcribal Bel Where to the tople man of the worlder where is the forpbe and lerned manis where is the buplost a purchalen of these worlder Dath nat god allo the wed a beclated the woldom of this world to be a foly lines? Sutily that wolden map wet be called a foly Mines, whereby the worlde is louisd, a god dispiled Aborldly honours ben courted Toefpieb: Twood maners loft toffroped whorehelies is dote; but and volcteme is lost a blunded. But now let us te how this trem to no of the heur may be goten by the remidiance of Christes pastions of orwhold electrocucified with Chilethrugh & venout a continual tembrance of bispal from sheman accordant bugh conteplacion by the grit of wythor on the name foldward the flow a eraple of querie Sabar free ouventento Saba, our funtill foide worth here of tame of proplock goodles of Chiff our Salomon, whan the temebreth bow from of germas incarnat i becomma, a alfo fuffito manifolo paines, amins offen oponio crolle foxum finnes is how of hotuffeed moil great onfe paines a Chameful Dethe for our redemption. And there the thunketh that no pure man wolbe dadlye us loantely

The Approur or Blasse

lesethat thruge whiche he bought so derely with his owne pres ciouse blood, of he might with any instice or ryghtfully kepe it. And to confiderynge thefe: the concepueth in by felfe a hope and trust of forgivenes. And that the maketh by supplicacion a prayer to god for his favour a grace / a promplety to make amendes for byz offences a fynnes, as farre as it is pollible for byz to do. Tha the beholdeth a confidereth his house that our Salomon hathe made that is, by owne body a foule a how by foule is made to that intent, that it thuide be the house a temple of the boly gooft. Also the colidereth how aloxyous a goodly this house was made that is, to thimage a similitude of god. And how bylely a chamefully the bath defocied it by by owne lynne. And to the bearmeth to baue wonder a maruell of the great mercy of god, that so mere extully wolde spare the synfull soule. Secondly, the beholdeth ? meates of his table or borde that is, the colidereth how mercifuls ly be doeth noury Ith a fede fynners with his benefites, though in dede they be nat worthy to have the bread that they eate. Thy idlp . our spnfull Saba considereth his ministers a servantes; that is, the feeth bow all creatures were create and made of god for to do ferupce buto man and how they contynue they obedience and ferupce buto man, though man be inobedient buto his lozde god creatour a maker and fo for his inobedience and frame: bn wors thy the feruice of any creature. fourthely the confidereth they? bestures and garmentes that is, how mercrfully our loade by therto hath hyd and coursed the priup finnes of our fynfull fouler though all thonges ben open to his fratt and knowledge. Ipftes ly . We sepnae his buttlers : doeth conspoer howe benignely our lorde god boeth byrle and grue to be the wone of contriction and Deuocion, and therefore the prophete Dauid fapeth : Potafti nos vino compunctionis. Thou halte gruen bs to daynke the wyne of compunction and forow for our spanes. Syrtely, the beholdeth the oblacions that our Salomon doeth dayly offres that is, how Christ offred bym felfe freely byon the aulter of the crosse for our funnes, and how the fame body and bloode is dayly offered in the chprche for our fricituall conforte. And this oblacion excedeth all the other benefites of god avuen to man . And thus our quene Saba, our synnefull soule, hauringe the iren of hyz topsome in byz hede Chzisteithat is, beholdinge and depely consideringe all the premistes: the faunted, and hor supporte fauled by . She had no sprinter that is of spine a iniquitie for that bath now lefte hys. And bicause now the holy spirite of god hath entred into that foule:

Mfalm. fo.

foule: the wycked and buclene fritte is erveled and our away? And now finally, as Salomon game to the quene of Saba many great apperyoule gyites : to our toping that hath wrought our falnation in the my boeft of the evil, voeth grue buto the foule Depes weemshwng the premilles great treatures of knowledge a wols doin of trertue a grace with at most arose that the deferteth of als kethofor whan aman inwardly confidereth how he swas mos invalue of power, was to diffituately moden buder fote for our fonnes. De that was most wose, was ocladed a mocked as a fole. De that was best and all full of goodnes, was copletissed with the bytternes offorow . Anothe that was mooft rightworfe, to be codempned to the moof hamehat nethe Whanaman (Afay)cos livereth all thele thynges: anon the mynde arpleth into a greate meruell a admiracion of b worthynes a woblenes of god wondes range & meruelange of the great benignitie & charitte of god tos wardes be mooft wretched and bowouthy fernauntes. And than bearingth the mynde with a feruenent defrie and burnynge loug to be kynoled to wardes our loade god. And the spiritualitate of our affection in a meruciouse maner is made moche pleasant and Iweterand our appetric is wonderfully refresthed. Ind to all our inwarde man is in a maner alienate a lyfte by from hymicif, and quietly boeth reft in ourlorde Aelu. D. a merueloufethynge and neiter beibe of fene before that is that bufpekable fwetenes fhuld be founde in the mooft betternes. The mooft better betternes of our dere beloued faujoure Tefu is memeloufly turned in our los tipinge inpude into a fwetenes y can nat be expelled ranyllying and takinge into it the bole fririte of man, fo that that (wetenes ones tafted; all carnail and worldly pleasure wareth all busauos ry and is excluded. This in this fretenes is the speculation of topfoom of the person, contemplatinges beholding cour loides paffion anade perfite. for herin be torneth a putteth to groze the by the a thenarrable fortenes that he feleth in the confideracion A beholoping of that infinite goodnes of god that it wolde pleafe hum to fuffre to byle a Dethe for by, with that ineftimable bytters nesthat he felte or feleth in baurnae compassion of the paynes & Cozomes of his lorde Hefu crusified a and note here that that but ternes of compation of Chailespallion, boeth gaber in a buyt therapnoe of man . And thadmiracion or wonderful confideracis ound the great goodnes of god in the fame pallion: boeth elevate a best bothe mond to buttand gadzed in a offre it holly buto god. And for almoche as theren is founde a percepued an baspekable bytternes

The Myzcour oz Glasse

bytternes with an unspekable swetenes; therfore the mynd of the perion that behaldeth a considereth this, wondereth at it a so is

altenated from bym telfe, a rauff bed aboue hym felfe a lyke as yf he were all ozume, he falleth buto his lozde god where than the foule melted with loue thoughe the beholdinge of thinestimable charitie Floue of god, is made as mooft pure golde, purified in the bore fueneps, and in the confideracion of pmoff excellent bes nignitie & goodnes of god the toule is anounted & made fat with the mooit pleafant ople of grace. It also obumbrate a habo med with that is forme of suffice ris made moot topnynge. The foule allo clenged and gabred in with that great betternes: is abstract a withdrawe from all bytternes a 1020w. That foule beholden a recepued of god all good; is made all godly a fo at laft, it is abs forpt and raupfihed with an bulpekable roye a merueloufe fweter nes. and the ipouleffe doeth refte fwetely with by Ipoule 1 and as monges those pleasaunte and swete enbracynges, the may than fucke and depuke of the fountapnes of our lauseur, the lyuely wa ters and true wylbome. Indhere note that it perterneth to this grite of wyldom, nat onely to beholde a confyder godly a beuens ly thyrides: but also to tule and order the actes and operations of man. In the whiche direction and order, frat it averterneth to as uopde all eupli a byce that be contrary unto trew woloome. And therfore the feare of god is called the begringing of wyldom: for aimuche as it cauteth a man to anoyde all eugli and fynner The last thyrige percephyrige to woldom, or the ende of woldom: is to reduce all thonges to a due order and ender and this pertenneth to peace. for as laynce Auftyn layeth : Deace is a tranquilitie of order/that is, whan all thonges ben brought to a gupet a bue or der. And therfore conveniently correspondetly to this gyft of wyle bom the . bit , beatitude that Chifte weaketh of , lavenge : Beati pacifici : quoniam tilii dei vocaburur, Blelled be the peacefull that make peace: for they shall be called the chylderen of god . And farnt Auftyn fareth, wefoome isagrepuge and acordynge to the peaceful. In whom is no contrary moung or rebelling but his mouinges ben fubdued a obedient to reason. Sapientia is called a fauozp fciece to be bath his name a lapoze of p lapour fauour or talte as whan the mynde is touched with the talte of inwarde Imetenes : be boeth gaber in . bym lelfe all hole, by belyte to reft therin lelle pto monde fould wandze in profiveració of outward thing 1, it thuld thortin be distolned by inordinat pleture of body or of p world/a therfore be gabreth hym felfall inward/for within be

Li.19. de clo uitate det . capit.13.

Li.z. de fer. dit in mons te. L.

be bath that thyringe in whome is all his delectacion and pleasure. And therefore the sprinte of woldom, whan he toucheth the herte with his swetenes, he tempereth outwardly the feruour a hete of concupifcence / & fo the concupifcence fubdued : he maketh peace inwardly to thintent that the mynd of man so hoolly gadged into that in warde tope: myght fully and perfitely be refourmed buto thomage of god. And therfoze it is wapten: Bleffed be the peaces grat.s . a. full : for they shall be called the chylderen of god, And that, for as muche as they have the fimilitude of the naturall and onely fonne of god. As faint Baule farth: Quos prefciuit conformes fieri imas Bom. 8. 4 . ginis filii fui. Dur lozde hath predeftinate and knowen before, his chyldren here in erthe, to be coforme or made lyke buto thymage of his naturall fonne / whiche is called Sapientia generata. The eternally bego ten wyloome of the father. And to herby ye may percepue that those persons whiche recepue the aufte of wordom by the demout and continuall meditacion of Chiffes pallion; ats tapne to be the chylozen of god. And this is it that we fand before, Capital .2. that the great charitie of god that apered in the pallion of Chailt, buins part. Thulde kyndle the fyre of love to wardes god & they neighbours. in the bertes of all them that devoutly remembre the fame palling that thereby they myght be made apte buto the reparacion of the ozber of aungelles called Seraphin.

Dere foloweth an example of this spirite of moldom. The.rir. Chapptre.

Kample of this sprayte or aufte of wordome we rede Li. 71.ch.44 in the hystoryes of Uincenter whiche wrytynge the lyfe of the ofte named Marie De Daines, layeth in this maner. Hyz herte thrughe the remembraunce of Christes pallion) was inwardely sulfylled with

the forzyte of woldome, whereby by wordes were bery fwete & tonfortable and all type werkes were made fatte or pleafant with a meruelouse swetenes of the wiritual buction oz ointement. She was meke in herte, mploe in hyz countenaunce, fwete in byz wordes, pleafaunt in all hyz werkes, and drunken in charie tie. One tyme, whan the had Iven this days cotinually in byz bed. there reftynge moofte fwetely with by: spoule Jefus Chiefte: hyziope and sweatenes was so behemente, that the knewe nat how the tyme palled and to the supposed that the bad scarcely lye en the tenthe parte of one quarter of an houre.

The Myrour or Blasse

She had many mexuelouse and dyners affections buto our lozd. Sumtyme we was bery hungery for god; and fumtyme merues loule thyafty and daye for god. And the more the had hym or felte bym : the moze her defyze byd encreale. And whan he wolde departe from hyz: than the was forowfull than the cryed and defye red hym to remayne and continue with hyz a fumtyme the wolde enbrace and hold hom falt in her armes, that he thuld nat departe from her and with many teares beseched hym that he wolde shew bym felfe moze ofte tymes to byz. Sumtyme by thre days or moze (as it was fene to byz) be appered to byz as a lytle chylde lyenge betweet by breftys whom the enbraced and halfed and byd bym that he chulde nat be sene of other persons , and so the lay kystyng. and playenge with hym as with a chylbe, Sumtyme be appered as a mylde lambe/layeng his hed in her lappe. Sumtyme our fas wioure appered to hy; as a downe to conforte hy, Suntyme the fe hom as a Depe oza wedder with a bright fterre in his tozehed! goynge about the chysche to byfyte and conforte his feruauntes! as the thought. And in druerle folemone feftes of our loade be ap perco in opuerle maners, accordyngly buto the feeft. As on Chais tremalle day, be appered to hyz as a chylo, luckyng his mothers breftes 102 lyenge in p cradell | and than hy affections was order red to hym as to a chyldeland to accordyinge to dyucrs apparicis ons, the had dyuerfe affections, and so thrughout all the festes of the pere. In the feeste of the Purificacion of our lady, comonly called Candyimas day: thefe our blyffed lady offre by: fonne in the Temple, and how Simeon toke hym in his armes. And in this vilion the bad no leffe tope than of the bad ben prefent at the fand oblacion whan it was actually don in the Temple of Jerus falem. And in the procedion of this same feelt, whan hy candell was extracte and without lyabt by a long space of tyme: soderns ly there cam a great and most clere lyght from benen, a dyd light by taper or candell. On good fryday he appered to hy as crucis fred and hangynge boon the croffe, but bery feldome be appered to hyz on this maner, bicaufe the coulde nat beholde tt/hyz fozow was so great: that the was ofte thereby in perpli of dethe. And whan any folemone feeft by the course of the pere drew nyah: sus tyme. bift. dayes before that feeft. the felt in byr foule a great ioy. Ind to the bad divertities of affections, according to the diver as it were broght beames cummynge from thomage of the cruci-

Capit. 44 .

Capit, 45. Atte of feeftes after the course of the pere. She se also sumtyme fire dyzectly buto hyzland so entred into hyz hert. And in all these

thynges

thong the had great delectacion a pleasure a hor fritt was mer ueloutly cotosted therwith. This bleffed woman also was moche wery of this miferable life/s aifo was in a maner cotinually ficke to: D feruet love that the had to god. a cotinuall defire to be in his preience, with him in eternali fercitie. But vet in al thefe delives, werpnes of this exple or worlde; the had one finguler & speciall contout a remedie to refrell by in this bale of milery, buto fuche tome the might cum baco that the mooft delyzed that is, the had the heuenly 40 anna laungels food the factament of the auter the very body a blood of byz dere beloued foule fein Christe. This was by continual confort in all by troubles. She lerned by ers perience in this worlde that whiche Christe fand in his gospell : Nifi manducaueritis carnem filit hominis et biberitis eius laguine: 30ba.6.4 non habebitis vitam in vobis. That is, Except preeat the felly of the some of a briggin, adjunke his blood; pethal nat have lyfe in port. Aoz this favenge was tene to hyz bery harde or burealos nable . as it was to the fues : but rather bery fwete & pleafaunt. for in this boly Wana the founde all pleasure all delectable fas nour atait by preceyung therofmat onely in has foule; but alfo it was to by mouthe as tweet as hony. And nat only the had this great confort in the recepuping of this most blysted factamet; but allo in the lyant therof. And therfore, after the tyme that & preeft had fand made: the despred hom to lene the chalens bare a bucos nered byon the auterito thintent that the, feynge it: myght haue more perfyte mynde of the blood and pallion of Christe, Dany other eraples ve may fe in the forfand boke of this bleffed woma.

Capi.468

(The bi particle. Of the lettyinge of our lozde boon the affe, and boon by foole or colte

Any misteries a prophecies were spoken a writen by the holy prophetes which were fulfylled by our fautour Jes fu Christe. One of them we shall thewe buto you in this chapitre/s how it was fulfylled in Christ, Whan y tyme brew mich that our fautour Jefus had betermoned to redeme the mortoe with his precyouse bloode: that was the feast of Pascher at whiche feafte the Baschall lambe shulde be offered accordinge to tho dinauce of god : out fautour fefu as the berp true lambe. fignified by the other labe, wold also boluntarily approche a cum nigh buto o place of his pollion, where as he wolde be offred for the rebemption of man. In that Dede thewonge that he was mooff redy to obey buto the well of his father, and to meke hom J.i.

The Myrrour or Glasse

Mat.zr.A.

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Sup Mat. 26.

act.s.D.

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to the mooft chamefull a mooft painefull dethe for our faluacion. And what tyme it pleased his goodnes to take this tourney: we may mekely beleue, that our lady moued of hy; motherly affective on: wold have withdrawen hym a reterned hym from that four nep. And in lyke maner his disciples (as we may suppose) persuas bed hym to the fame but he had other wpie disposed for all our sale uacion. Wherfore in going toward Dierusalem, be went by the mount of Dlivet to fignifie p oncly of pitie a mercy, a nat ofner cellitie, he cam to his pallio. This mount (as faint Diecom laps eth) is called the mout of Dimet; for almoche as there dyd grow many Dicues of the which is made bothe creme a ocle a by poile blight of blampe is notifibed. And fo it may be called b mount of vile, creme, a of light a that to lignifie the. til, effectes of Chaiftes pallio pis. In poile, is lignified mercy & forquenes. In creme is lianified p buction of grace. And by the light, is noted plyabt of eternall glozy, And there effectes we have by p merites of This ftes pallion. It othis mount be fent, it, of his apostles, signifieng the.if. generall comaudementes of loue, whereby all mankende is absolued from spn/p is, thou halt love thy lorde god with all thy herte.ac. The feconde is, p that love thy neighbour as thy felfe. 18p thefe. ti.preceptes, pf thep be truely kept: all fon is expelled a all tuffice is performed, and he fand buto his, ii, apostles, go bus to p castell that is against you that is before your face at p fote of Pinount of Sion. De lapor that caltell was againft them or con trarp to the / that was true for there thep faffred mothe cotradic tion amany rebukes tallo betyngesias it is wapten in thactes of thaposties. And there pe shall fynde an alle tred, the foole of colt with hypothe which colt was never tyben lawfe the, & bying the to me. Spiritually, this castell signifieth o world. The disciples lignifieth the preachers. For the worde is ever contrary to pres chers. The worlde loueth a foloweth ryches, honours, a bayne pleasures. Cotrary, the prechers do preche pouerty, abiection, & penadce. The alle for hir folithnes, lignifieth & people of & Jues. And poolte p was wilde wanton, lignifieth p gentiles for they? pnitie to fpn a cuftom of p fame. The affe is a beeft buclene, tut, folgith, a weike in hys former partithough the be ftrong behynd. Thele beftes were bedde. So was all mankpnde befoze p cum mpnge of Chaift, bounde in the eupli culton of fyn whiche bonde is moothe fronge of all other . for where as other bondes whan they be olde : they puttifie and fo cum to noughter but this bonde of france the longer it continueth; the ftronger it is,

There

There was never man that fat uppon this colter for the gentples were never subdued to sup reasonable law apuen by god. Lawfe them by your godize and benenly doctrine, from they errours & frines; and brynge them to metenformed in true farthe & bertus oufe maners, that they , lawfed from the bondes of they? fynnes: ninght folow me in godly lyupnge. And whan our lozde thuld have rooden bronthis alle of his coltectis disciples cast of put thepz garmentes boon thefe beeffes fignifienge that our fautour Telu wolde nat refte or lette oppon the naked foule: excepte it frafte be clad and concerd with the docterne and berthouse mas ners of the samfiles. Morally by this alle may be lignified our body whiche is dull or tude, folythe buclene, weake before p is to fricituall and beuenly thyriges and fittinge behynde that is to temporall and payne thynges. And by the colte, may be fignified our carnall affection and bayn delize . And thefe beftes ben tred with inordinate pleasures. But we must lawse them by the feare of god and prepare them with morall bettues and wor thy fruites of penaunce : that our loade may reft a fpt bpon them To that eche one of be nivght fay with the Prophete : Ve tuments plaim. 72 factus fum apud te. Jammabeas a beeft buto the, seby to bere \$/ therefore lay bypon us what bourden it that please the: and we thall bere it. And contrary wolf , let behere what faynte Daule Capto to bs : Empti ellis precio magno sportate Christum incorpos 1. 201.6.0. re veltro pe be bought with a great and dere pipce, therefore bere Chrifte in par bodies . paciently fufferynge bis bifitation in all thonges. By those that brought this alle a hyr colstanto Christ: may be lignified those penitentes whiche do offre thipnge thepa bodies to god by due mortificacion and they foules by true sone tricion. As the bodye is fignified by the affe : fo may the Contuit foule be fignified by the colte. Dur lozde and fautour Jefu, foz to declare and thew his impldenes and mekenes, wolde nat tyde bpon a proude and highe horie: but as he was mploe and meke: fo wolde he tyde boon a mylde and homely beeft , bppon anaffe, to fignific allo that he wyll nat reft in proude and wrathefull four les : but in the meke and qupete foules. Bil this was Done (as mat. 21. 9. the Cuangelyft Capeth) to fulfpil the Brophecy of Zachatie ithat is to lay by this acte of our lorde, nat onely be thewed his mehes nes; but also the prophecy of Zachary was fulfilled which fayo: Zacha.9.18 Dicite filie flon,exulta fatis filia flon, &c. Sap pe to the boughter of Sponithat is, to men owellynge in Dierulalemiwhich is the boughter of Syon : Benatafrayo ; but rather be glad & topfull.

The Myrout of Blatte

Dece be exclude that feare of man, and feruple fedire i and avueth to them a furety of tope. Beholbe faveth the Brophet Zachas to) thy kong (Chatte) cummeth to the imploe and gentyll, fyts tringe upon an alle a boon the cotte of the alle. De cummeto nat with ateat pompe and peppe in chariottes or high horses, nor yet with his armed men or yomen of his garde aboute hom: but in moof mekenes and lowlynes that myght be, to grue buto be all an example that of we beloze to folow Chrifte: we must anopbe all pape, a few mekenes also in our outwarde actes. Dut loade and fautour delu wolde behondured before his pallion hat one Iv to thew how that he was that felfe perfon of whome the wio phetes opo speke: but also to declare hom selfe to be been gob. whiche might chaunge and turne the vertes of men discreatus tes, at his well and pleasure. For though the Jues had aniende to flee hom, as they doo footly after: pet at this tyme he moued they hertes to laube and prayle hom. The Jues thewed them felfe moche contracy in this act 4 in his pallion. On Palme lons Dave they croed and fange: Blelled be be that is cumto by in the maine of goo. On good tepdape they cryeb : Tolle tolle crucifige oum. Away with bym bence with boin coucifie bym . On Palme fonday, they called born the king of Alkahell: But on good fry day they fape, We have no hong, om the Emperour. On Palme fondap, they cast grene leups, floures, and they? garmentes in the way before hym for great honoute: But on good fryday they prepared to them a great and heap crolle, and made hom bere it, and atterwated napled hom theren i'for the floures: they crows hedipal with thornes, and at last they toke all his araymet and flothes from bym. Here was a merueloule contrariette in the Jues.

There foloweth a prayer.

Corbe Jesu Christe, whiche steely and with thene owne well cam botto the passion? cum also to me a wretche, by the grace into my herte and soule. Ind thou that than ded tespare me by the deathe on the crosse; repare me against that am fallen to spane. Repare me (I save) by the meretes of that same moost blested passion. Graunte to me (lorde) that in all thenges. I might keep implemes and mekenes, and to subdue my flesse am speech botto the person booling both the state of may be made as a beest buto the person boule the state of the

Alat.21.A. **3**0h. 19. C.

me now buto of talte of inwarde peace, a delyte of henenly peace; sand at last may brynge me into the bylvon and syght of the lame eternali peace , Amen .

> The bit particle. Of the tection and caftyinge out of the byers and fellers in the Temple.

> > fter that our lopde Jeins was thus gloppo ufly res ceived of the Jues: furthwith he went into the temp ple i teachynge buto bs a forme and maner of good religion, that we all fulbe folow that is to what fo euer towne oz place we go i fyzite, whan we be cum

thyper: let be go buto the chyach of other place of paper. if there be any there | and fo commendyinge our felfe by Denoute players buto our loides mercy : go and do fuch bufpnes as we cam to bo. Dur loade entred into the temple, and east out from theis the bye ers and fellers fignifience thereby that the preeftes of the Aues. as boworthy ministers of god: Quide be electe and cast out of \$ temple. Ind note here as Crifotome layeth: I man to be pacis. Dinetta.fe ent in his owne inturies or wionges bone agaynfte hym felte, is fuper Tob. moche laudable. But it is a great syme and moche reprovable to diffemble or leve bucorrecte the offences & inturies done agapuf god, and therefore Chrifte luffred paciently bis owne muries but the inturies of his father, be wold in no meanes dyllemble or leve bupuny fled . Wozally for our intruction, The feet of Dacce of the Tues (that is, of them that confelle the name of god. oz els mekely confelle they frines) drawpinge nygh: oute lorde Jefus afcended buto Dierufalem , that is, buto the boly and des uoute foule of man , eleuate oz lefte bp by grace. was builded byon a mount, and therfore it is wirten that Christ byd alcende buto Hierulatem. The temple in Dierulatem was Mat.20,5 builded in the hyghest part of the secterand it signifieth the moost excellence and hyghest parts of the soule; that is, the superior of hygher part of reason; whose were is to onely compose god and eternall thonges. Unto this temple our loade doeth aftende by the effects of his facramentes, so bisitynge it with his wiritual prefence. And take good here that there be foure thynges specis ally whiche our lozbe Jefus well nat fuffre to be in this his teme plestignified by foure thinges that he foude in the materiali tems plethat is, the money of the chaungers oren thepe, a bownest the whiche he wolde nat luffee to be in the temple. Indallo by thefe

Luce.19. A

The Myrcour or Blaste

thele fame foure, be figuified foure byces that comonly be found nowe in these paves amonges many religiouse persones. The frest is, ouermoche solicitude of buly study in gettynge a kepyng of temporali goodes and this is noted by the mony that our lood cast absoode in the temple. The onely study of bulynes of tempos tall goodes is nat forbydden; but ouer moche fludy, a that it be nat in the temple, that is in the superior part of our reason, which onely ought to intende to god and eternall thonges. Wherefore whan so ever any temporall busynes is exercised in that temple: it is a greate fpnne & dpforder. for the creature is put in the place of god and temporall thynges, in the place of eternall thynges. The feconde is, the mozdinate ble of tempozall goodes a thin circumspecte consideracion, or the wante of a due warenes to as worde perpis and daugers, and this is noted by the orenifor the ore doeth very gredely fede of the herbys or graile of the grouver and therfore fumtyme for his gredynes or haltynes, be deuoureth and fwaloweth by that thyinge that is norfum and huctefull bito bym, whiche lyaketh and is hyd amonge the herbes. So oftomes it happeneth that whan men well ble thele temporall goodes in ordinately, and unwylely or greoply though be wolde take that is necessary; pet sumtyme be taketh that is noplum to bour, for superflutte and also corporall pleasure, is oftpines lyrhyng and tipo binder necessitie. The thysoe byce or defaute is a dulnes and Clouthefulnes to do good and berrhouse werker and this is fine nified by the downer whiche before the taketh hyrflyaht: the hadi areat Deliberacion and tarvena turnyng by heb on enery frie lokping roade about to rolpoze whether the that flyer but oftymes in o meane fraite the is imptten with a byzobott tozels taken with the hawker So tefortungth offpines unto pole a flouthful or dull persones . The fourthe is a foly the and inordinate feare that is frantfeb by the flepe, which is mot folvith than other beftes. Info moche that pe in the tyme of thunderpage the be lefte alone from the flocke, and be greate with lambe: for foly the feare the toplicafte bu byzlambe . So folpithe fearefull men. for feare of buttong of the body, or for feare of bilpleafure of fum perfons: supleaste oppethe fragte of spriptuall prospte that is, leue but Done vertuoile and merpropoule wether . Where as Chille entreth into the temple : all Arche byces ben expelled, and that on this maner. De maketha scourge of a whyppe of the cordes iq The tysite, is corporall spekenes. The seconde, is trouble of mynde. And the thotas is spoontual admonictor, by the ins Stincte

2311.E

Elap. 56.15

Ayncte and mocyon of the hooly goofte. With this whyppe oure loade doeth cafte out all theyle foure byces from oure lous les. And more over he tourneth over thepre chapres at Rooles, and also all they boides of tables wheron they byo real for that they houlde nat lyghtely or eafely cum there in agapne. So our loade cafte oute of the foule all the helpe and mouers buto forme. And oureloade sayde onto theyer whome he droue oute of the Temple. It is weptten by the Prophete Clage: Domus mea, domus orationis vocabitur. &c. Dy house that is bedys sate boto my honour and name: Thall be called the house of praps er | and nat the house of rape or thefte | nor of marchamopse | bayne (peache, or varne beholoringe. Dereof is aruen bito Bs a greate confroence or truft that oure pravers thall be berde. Wherefore elles wolde he moue be to pray in his temple rercepte he wolde there here oure prapers ! It foloweth: Was fecifirs Hict.7.18. illam fpelumcam latronum, But pe Baue made mp Cemplea Mat.ar. B Denne of theups. The theups have none other famurol cares but onely to gette temporati goodes land howe to ever thermal have or gette thepin; they regarde ne care nat / so that they map have thepm. And therefore they tope they leftes in prining cae ties of detrines, by cause that they wolde nat be taken on percept apo. At foloweth: Braccellerunt ad eum cecter claude in Mat.zr. B templum, et fanault eos . After this acce no Dene bone : there came bato oure laupunce Jeins Christimonthe Cample many blynde metrand langemen/and incontinently he cured and heater theym. And so they were as wriness of the voyce and mays Once of the cholderen that with loude voyce croed in the Center ple, and sayde buto oure saupoure Christe Jesu: Hoshiahua. That is as moche to fave: Saue vs. or make vs lafe nowe. And ours laupoure Actus dunt wered but thema nathe wozdes: but by his deedes, in curpage and grupage helthe bato the bignoe and the lame men. As of he hunde lay, pe tail me a faur outrand defree heldje ofine. Loo Jan a very fauroure, but o you beithe. The papaces of the pagettes and the fembestics, the lecueounen in the lawe of good femagethele great making and interrapted and hearisted the child peters crise adequate the contact of the pleis praylyng byng as god; they had grisatinbiquacion theras a and to wete greatly moved against hype with entry, kanding, and malter. For comonly empit and empoute mer can nat paspently here the prove of good men. And where auther burft nat lay by ofent bandes bupon bym for feare of the beable that than faulum 5801

The Approur or Glasse

Ibidem.

red hom, not pet impugne his manifelt and open myacles: pet they rebuked bym for p be fuffred the people fo to rejoice in bym! and the childeren allo to practe and laude hym as god to openly in the teple. and fo they fapo buto bym: Audis quid ifti dicunture Doest thou here a percepue what these people do say? As pf thep land, thou hulbe nat luffre luche laude and prayle to be quen to the . whiche is onely due to god therfore of thou were an boly. fult, and good man: thou woldelt refuse or declyne frome suche glozy and prayle . Ind Jelus auniwered , layenge ; Vrig. I here they praylynges, and ought to here them for this praylyng was preordinate of god longe before this tyme to be apuen buto met Malmo.s. fog lo it is waptten by the Baophete Dauid : Ex ore infantium et laftentium perfecifti laudem. That is, Thou good lozde baft per fourmed the prapfying (that thou ordred for the fon) to be fulfple led by the mouth of boice of infantes & ponge luckynge chylbren.

CApraper. Lorde, thou made a generall figne or token of the terrible inducement whan thou cast out of the temple all brees and feliers with a whyppemade of this coides | the wringe in the face or inen the flame of the divinitie: I pray and beferbe the lorde to graunt me to remembre & to to confedie thy, terryble prefence, \$ I upabte feare the with an bolye feare. for thy indaementes be great and nat to be ferched; whiche whan I confpore : all my bos nes quake for feare for there is no man lyupnge boon the erther that is fure of the glose but all thenges be referred as bucerteen buto the tyme hereafter to cum/that we foulde ever ferue the Des would a bestwoully in feare/a allo tope in the with brebe, Amen.

The biti particle. Of the polozoule of lozowfull bes parting of our fautour Jelu from his mother Mary.

Athough theuangelyftes wayte lytle of no thynge of the heup departyinge of our lautoure I elus from his mother: perspuers holy doctours, moved of the hos ly good bane hewed the fame. And in especiall these fayntes. Aufpn , Bernarde , Anfelme , and Johanes De Capificano. And that in this maner. The wednyldape, after that Judas had made promple to the Jues that he wolde betrape Christe,and Delpuesbym into they handes the cam into Bethas ny, whereas Jefus was with his Disciples. Chille knew bery well that Judas han folde hom and that nat withflandinge, be

toke Judas in his armes a kolleb hom, whan he cam to Betha ny | thereby fectetely mounge hym to forfake and leve his malis ciouse mynde. Also our lady the byzgyn Mary, loupingely and frendely bad hym welcom, and afted of hym, what he herde of hy? fonne. Ind Judas fago, euery man fpeketh good by hom. Das er moche loupd Judas, breaufe the knewe that he was knowen and in favour with the pronces of the preftes. But of the had knos wen what he had done: I suppose by virginall bett wolde have broken for forow. But by cause the knew it nat: they wel quietly to supper. At the whiche supper Judas let hym bytweete Jesus and his mother Mary for a token or frame that thortely by his treason: he wold divide them a funder. And at this supper, Chaift veclared spinately the milleries of his pallion. And in his preas change; whan he beholdinge Judas remembred his fallnes and bampnaeion: Chrifte waxed berppale. For as laynte Chomas layeth: amonges all the pallions of the foule : heupnes boeth moof nor and hurte the body, and altre the body. And whan fup per was done: the byzgyn Dary favo to hyz fonne Jefus: Dy Twete forme, I wolde fpeke with the fecretely. And than the favo. D my confort and my lyght lay to me the trouth, why walt thou so pate at supper 12 what ment the weeping and depelophenges? Aby herte was almooft broken thereby. And than Jelus layo to his mother . D no bleffed mother , thou remedieft for what cause I was incarnate and made man in the wombe therfore fith thou woldelt knowe the cause of my heuvies : this is it . The tyme is cum and the houre is at hande, that I hall be beparted from the by my mooft bytter passion that I that fuffee for the redemption of man. Therfore whan I actually remebre this: it causeth luche beupnes in me. Than whan the brzayn Mary berd for a certeins ty that the deathe of hy? forme was to nyghe at hande: Ih good lorde, how moche dyd the forow. What weppinges, fobbyinges, and lyghpuges had thee Euery motherly hert may imagen. And than after hy? weppinges, the wylling to moue hy? forme to fuin other maner & way of redemption for the faluacion of man: faid. My dere some, I knowe that the heuenly father hathe decreed with his mercy to redeme mankende but all thonges be possible to the father and to the. Wherfore of it wolde please the father & the: thou mught redente mankonde by an other way, than by thy pallion. Sithe therfore thou maift to do: I befeche the it may fo Dereunto Jesus aunswered, Omp moost swete mother, I knowe thy love and charttie towardes me but (good mother)

2. 2. queffi. 136.queff.1.

The Approuror Glasse

I must nedes more obey to god my father, of whome I have my godbed : than to the, of whome onely & have my manhoode. This fame wednylday Wary Dagoalene fent a mellanger bne to Dierufalent , to here and knowe what was there (poken of Jes fu. And this mellanger fayde that it was decreed by the councell of the Pharifeis, that Jelus Muloc ope, and how that they wold crucifie bym. Ind than the birgyn Mary, with Mary Mage dalene and Warrha, cam buto felu and fapo, O moot pitiouie confortour, go nat into Dicrufalem; for they have concluded as gamilte the they well flee the. Abyde here we chall prepare the Paschall lambe tox the. Dereunto Jelus lapde, Omp deare mother, D Magdalene, D Martha, The tyme determined by my father, is cum, that 3 foulde redeme mankynde. It is necel fary that my fathers well be fulfyllyd. Than the birden Wary lavo to hym . D my mooft dere belouvo lonne . D my lpte alique of myne ipen pf thou wplte nedes go into Dierufalem, and dpe: luffre me to dye with the , or els before the. Jefus aunswered & land . Dmp mooft konde mother , all mp Difciples fall forfake me, and the farthe thall perplife and ceale in them for the tyme of my pallion, therfore it is necellarge that thou abyde with thepmi bothe to conforme them in faythe, and also to conforte them. D my (wete mother, I thanke the with all my berte for all thy benes fries and kyndenes that thou halte done to me. Here frendes. loke bppon hyz motherly herte, and confydge what heupnes and forow the had , herrnge these wordes of hyr dere sonne Jesus. Etly on the thursday in the morning, they bothe kneled downe and applyinge to arther: toke they leve with many teares a wes ppnges. And as faynt Auften fayeth, Libro De berbis domini : Whan they went to gyther: the hirgen mary layd: O my mooft fwete fonne, I hall no moze here the. D top, full of the pleafure of parabyle. I that no moze touche the. O thou confolacion of the worlde. I will neuer leve the. pf thou go: I will go. pf thou stande: I well stande. And than Jelus aunswered with a wes prince and mourninge boice. O my dere mother, why doeft thou trouble me with thy weppinge: fithe the heupnes that I have for my pallion is fufficient former So ofte Doeth the Iwerde of for tow perce my herte : as ofte as I le the wepe , or any teare fall fro thone iven. Wherefore I befeche the mooft naturall and loupinge mother to go with my welbeloupd Dagbalene into by: houle to who I commende the and so with great sozow departed. And at this mooft heur departynge, the fayd buto Judas, D Judas, I commende

commende my mooft dere beloued for buto the. of thou bere any thynge contrary to hym : thew hym of it; that he may be the more ware, And heroffayeth faynt Bernarde, D blyffc byzayn Das ty, thou byo nat know that thou commended thy mooft innocent Conneto a fore mood falle and subtile. Thy mooft mekelt lambe. to a wolfe. The fonne, bery truthe : to a crafty lyer. And so the forowfull mother departed from hyr fonne , fepinge that it wolde be non otherwyle. D, what (fuppose you) sayo than Mandas tene, Martha; and other women there prefente, buto our labre Let enery man thynke as his denocion fertigth hym. I thynke they moght lay, as it is wayten in the Canticles, D mooft good. Lati. . D. ly of all women, whyther is thy moot dere beloued gone? Where hathe he had hom felter We woll go feethe hom with the ... And the folowfull by apprompte auniwere; De confacte, mp lyfe. mp forme boeth ao in a strapt and harde way byfet counte about with his enemies, ac.

G.m. mine

The ir particle. Of the supper or maundie of our lorde.

han the tyme of the mileracions and mercies of our lozde was cum, in the whiche be had difposed faue his people; a to redeme theym, nat with corruptible golde og fpluer; but with his owne precione blood.

befoze he fhoulde departe frome his difciples by his corporall bethe; he wolde make buto them a supper, for a sione & memorial of thynges part, and allo to fulfyll the milteries that were to be fulfplied. Therefore our lorde Jelus, required of his Disciples, where and in what place he wolde haue the Waschall lambe prepared for hom and them : De fente Deter and John to one of his louers in the mounte of Spon, where as was a good, ly and a great chamble frewed and made redy for hynnand there they prepared the Palchall lambe for bynt. 18p Deter is lignifie ed good operacion or activue lyfe, And by John is noted bewoute contemplacion. Thefe.ii.pzepare the Pafcall lambe that is. they dispose a man duely and reveretly to tecepue the holy body of our lorde, fignified by the Bafchall lambe. They prepare this fpis rituall lambe in a greate lofte or chamber , that is, in the foule of man, elevate and lefte by by fervent Devocion , and great by longammitte broode, by the brede of charitie and framed by the Dis uerfitie of bertues. And whan all thonges were prepared in this chambre: Telus byd entre with his disciples 1 to whom the Pals

Buccana.

The Myrrour or Glasse

call lambe rofted, was brought furthe. And grace layde, or blofe fong made by our lozde: they eat it with the tule of wylde letuie, And note that in this folepnitie of Pafce, there were roure thens ges/that is, the Pascall lambe, pure wheat brede without leurn/ wone, and the fule of wolde letule to fignific that no man might rum worthelp to eat of the true lambe, the body of Christe; with out briternes and compunction of herte for they fpines, This refertion also Doeth fignifie theternall refection of glozy that that be in the ende of the worlde. Than Jelus rylynge from imper / his disciples fyttynge and eatynge : be layo, I haue with a great Defpre Defpred to ear this Dalcall lambe with you before my pale fion. This worde belpre, twyle fpoken: boeth lignifie ampnde of two defpres. One was, p the olde testament shuld be finished: and the new buld be begun. And this was moult his defvie, for all the dayes of his lyfe he ranne after be with a moof feruent de fyze of our beithe. And we . pf we can nat at fumtyme have good invides and delires: at the leeft let us have a wel to have of good Pfalins. D Delpze, accordynge to the lavenge of Dauid : Concupiuit anima mea defiderare iuftificationes tuas . Dy foule hath couctyd oz Des fpred to befre the inflifficacions. After this, Chaffe toke bread and wyne and gyuynge thankes to god; bigiled them and fo con Herteb the bread into his owne body a the wyne into his blooder and gaue it buto them favenge, take and eat this is my bodye ! Dzynke of my bloode. And here he theweb his great defyze p was to cum, that is, to thebe his bloode for our redemption, that after the immolacion a offerping of the figurative and Palcali lambe : thulde folow the objacton of the very true lambe Jelus Chrifte. And fo the olde figures ceaffed and all thynges were made new: whan that Christ converted and turned bread and wone into his precyouse body and bloode. And here note that in the boke called Erodus, there were determined many thonges that were res gupzed to the eatynge of the figurative a Pascall lambe | whiche alfo futritually be required to theatinge of the berye true lambe , ourfaufour Jelus. fritt thulbe be caten onely of them that be circumciond fo hulde we be circumciond by the cuttynge away , of our olde fynfull conucciacion and lyfe . Secondely , it fhulde be eaten with the juse of wolde letuse I fignifience that we shulde 3. have bytter contriction for our fynnes. Thyroly, with pure whete breade without leurn, betokenynge the puritie of our confcience

4. without leurn of fpnne . Fourthly, thep; clothes fhulde be gpzs s . Ded by : lignifienge oure chafttie of body afoule . fyftely, they

Chulde

@rob.12.13

40,

hulve have those bypon they; fete betokenyinge that our affectis ons fulbe be feparate from all erthelp thonges. In a figne allo or token herof, our lord fraft wallhed the fete of his disciples, bes fore that he gave to them his body and blood. Sixtely, they fluid 6. have flaves in they handes, notyinge therby that we fluide dilis gently kepe our felfe. Thefe fyre forefand condicions ben res aupled in bs, as concerninge the auotdaunce of byce and frime. and in lyke maner, fore thynges ben required in us of we woll worthely recepue the lacrament of the aulter, as concernynge the operacion of good werkes and gettynge of bertues. frift, that 1. it be eaten in one house , that is , in the buitte of the chyache , that we be nat divided from the chysche by any sciline or herefye. Secondly, that we take or eat it with our neighbours as many 2. as thall be fufficient to eate it / fignifience the love and concorde with our neighbours, Thyzbely, that it be nat eaten rawithat 3. is, withoute the fyze of love | ne pet fodden with water of cars nall pleasures: but rofted with the frze of feruent Devocion. fourthly; it fulde be eaten haftely ; betokenyng our feruent ber 4. fore and delectacion folowinge, i fritely, it fluide be eaten all s. bole bothe bed , fete , and the inwarde partes fianiftena that we thulbe be incorporate bnto Chrifte with a hole and true farthibes leupnge the divinitie of Chatte: whiche is the hed salfo his hu manitie, body, affellbe whicht is as the fote and also bis soule. whiche is as the inwardeparte, Syrtely, they fulle brekeno bone of the Dalchall lambe, fignifienge the fymple beneracion a worthypppynge of this facrament nat dyupdyng the godbed from the manhode/noz the fletthe from the blood for buder every parte of the boofte confecrate, there is hole Chrifte, bothe god amany foule, body, and blood. Wherfore who fo ever receiveth the facras met of the aulter buder the forme of bread only the recepueth hole Chrifte god and manifonte, flellbe, and blood.

CApraper,

Lorde Jelu Christe, whiche in the eugenty de made thy last supper with thy disciples in a greate and large chaumbre strawed and made redye for the same there fedde they m with thy moost sacrate body and bloode; make my herte (I besche the) a great a large chambre prepared for the Enlarge in it trew sayth, hope, and charitie. Magnific of make it great, with longarimistic, pactence, a mekenes and straw it with all maner of bertues.

The Myrrour or Glasse

Braunt me loide that my herte contrite and thus prepared: may take and recepue the after my pore maner/whom heurn and erthe are nat able to take and conterne: that by thy grace inhabytance in me, I may thynke and performe in dede all thynges pleafyng to the and declyne or anoyde all byce and synne by perfyte hace of them and so continuynge but the ende: I may worthely resceive thy preciouse body and blood in the sacrament of the autter.

The.r. and last particle of this fyrst parte. Of the wallbyinge of his disciples fete.

Dan this supper was done, and the Paschall lambe eaten, and whan the deuyll had put into the perte a wyll of Judas to betraye Christe, nat dyrechy most upage his wyll, as the soule moueth the bodye; but conely indurectly by suggestion moupage and personely indurectly by suggestion moupage.

fwadpinge hym to betrap Chaifte, and he consented thereunto. And here note that the deupli can nat put eupli thoughtes into beet of man; but onely office them buto man, which of the man secopus theym and that appere to the deupli by fum outewards fpgne ortaken; than the Deupli bloweth at this coole to apnote and make the free burne, that is, he ceasteth nat to persuade and moue that man to confent buto that fring. Ind to it appeared that the deupli can nat cast a man powne and ouercum hom; ers cept the man cast hym selfe fyrite obtune, and rendre his armour buto his enempithat is , excepte be confent to the fuggeffpon and mocion of the deupll. This supper (I save) done, and the Daschall lambe eaten thoban the deuplihad moved. Judas to bes trape Christe, and he consented to the same; than Jesus knows pinge as god, that his father had gruen and taken into his hans des and power all thynges also his enemy and traytour Audas. and the Jues his perfuers: pet to thew and declare his great pps tie / a to leue to be an example of his perfyte mekenes: he wolde nat fulful or take bypon hum the power or invalte of god, or office of a loade, but rather the office and roume of a feruaunte. De ond mekehum felfe to be a feruaunt | for he cam to do feruice: and nat to recept the ferupce of other. And therefore he arose from his funger of the Paschall lambe, willpage than to wall he the ferenthis dufcyples there beynge land to cautyng water to be broughtonto hom the put of his outwarde garmentes/a gyropo hpm

Zoh ... a

hom felfe with a lynen clothe. Than he put the water into a bafen with his owne handes and fo charitably, fo honeitly, and fo fers niceably prepared: he cam to wallhe his disciples fete that were Defoiled with the clape and durte of the erthe, for they wente bare foted. And to be wall ged they? fere , a wyped them with the clothe wherwith he was grate; and thus he fulfylled the office of mekes And whan he came to Perre | he wolde nat fuffre hpm to wallhe his fete, but layo thou malte neuer wallhe my fete. Ind Helus layde, pf I walthe nat thy fete: thou halte have no parte of my bloffe with me. Than Bette, fearpnae this fentence: favo. Wallhe (good lozde) nat onely my fete : but also my handes and my hed. And Jelus layd: De that is wallhed, he nedeth to moze to wallhe but his fete for than he is all clene. What this fignis fieth : pe fall know afterwarde. It foloweth in the golpell of Johis. B. Aohn: pe be now clene, for A haue wallhed pourbut pe all be nat clene. This he spake for Judas, that shuld betrap hym that same nyabte , and therefore be was nat clene. There be two thynaes specially, whereby a man is made clene from synne that is, ale mose dede, and charitie. Judas had nat the fyzit: fozhe was a thefe, and toke buto his owne ble fuche thruges as shulde have be appear to the pore. Allo be betraved his innocent maifter, cons trarpe buto charitie and lo Judas was nat clene, chepftvan | consyder here dylygentely enery poynte of this was finge: for they be full of mekenes and love. Beholde what is Done: for it is bery Denoute. Dere the hyghe maieltie of god. and mekenes of the mailter, byo enclyne a bow hym felfe downe to the fete of poze fyllhers. He knelvo on his knees, and bowed his hede before his disciples lyttynge and so wallhed they fete with his owne handes opo also depethem and kyste them all. 23 cholde here the exemplar of all upidenes and mekenes, the cres atoure and maker of all creatures, the feareful funge of bothe quicke and deade; knelvinge here before the fete, nat onely of his louvinge disciples; but also before the fete of the false traveoure Judas. O thou man lerne here of thy lozde for he is bothe meke in herte, and gentyll in his conversacion. Be thou confounded Arte thou nat allhamed of the pape and of thy hyabe mynde. impacience : De that is fyttynge aboue the high ower of augels, called Cherubyn, waltheth the fete of his enemy a traytour; and thou erthe a dust, althes a cley, eraltest thy felfe, a thymkest great thynges of thy felfe. Confider diligently how our loade inciteth a moueth bs by his examples zallo by his wordes buto mekenes. Therfore B.ii.

The Myzrour oz Glasse

Therfore, after that he wallbed his disciples fete, thewing therem

Act.i.A.

to be an example of great mekenes: he layo to be: Exemplum des 30h.13.13. di vobis vi quemadmodum ego feci vobis: itaet vos faciatis. have gruen to you an example, that as I have bone to you: lo Mat. 1.D. pe fhulde do. And also he sayde in an other place! Discite a me, quia mitis sum et humilis corde. Lerne of me, for I am mylde in conversacion and meke in herte. And in this . he kept a conver nient maner of teachynge. for as fannt Luke faveth: Cepit les fus facere et docere. Jeius began fyafte to lyue and Do well | and after that . he byd teache other to bo the fame . Spiritually , by this outwarde wallhynge of the fete, oure lozde byd note the ins warderlennes of our spirituall fete. which be our love and aucce tions. for these spirituall fete do bere by where so ever we go tro our felfe, oz without bs. And as our bodyly fete hath ofte tymes nede of walthpinge: lo oure spirituall fete. for thoughe we be boolly a clene wallhed by the facrament of Baptym, in so moche that of we kepe that innocency and clemes that we by that lacras ment recepue, buto our dethe: we be fure to go to heupu without any other wallhyng: pet, for almoche as there is bery few or non that kepe that puritie of they, baptpime after that they cum to the peres of differection, but p oftymes they fall in one thying or other A that thrughe the fraile condicion of our mortall nature, so that they defoile they; fete with worldly, bayne, or carnall affectios: therfore it is necessary of they oft wallh they fete with cofession & teres of cotricion. For who fo ever after his baptym do fall to fyn, The nat wallbed with I water of penauce: he shall have no parte with Jelu in his glozy. By this wallhyng of o fete, our lozd als to doeth note the clennes of our spiritual fete, whiche specially is required in the receiving of the bleffed body of our load. And thers fore he opd wallhe the fete of his disciples before he gave to them his gloziouse body a blood; to signifie p spiritual clennes is res quyzed in the due recepupinge of the factament of the aulter. Tapaper.

Apploe Jelu, and the exemplar of very mekenes / whiche wallhed the fete of thy disciples | I aske and also beseche the losde, purge & clenfe thou myne affections/that I fo purified in bothe fete, a kynoled with a double charitie, that is, with the love of god and ofmy neighboure, I might furely cum to the my purpfper and clenfer. Repe me clene good lorde buto the ende of my dayes | and clenfe me frome all spottes of synnes, that all my negligencys and also synnes forgotten: myne enemyes, cons

founded

founded and rebuked, might go frome at the house of my bethe! whiche specially well be in awayte of me at that house. Directe and order my fete lorde in to the waye of peace, that I delynered from the handes and power of all mone enemies: might bless & prayse the with all thy electe servances world without ende.

99 E A.

Pere endeth the Broheme or fyrite part of this treatyle. And here begynnist, the feconde parte, called the efecucion.

64:2:00

Derecucion of this glalle, thatbe afentencione beclaracion of our loides pallion, approbate a taken of many holy doctours. Is of faynte Hierom, fayntes Augustine, Bernarde, Simon de Callia, Reynarde de Laudenburg, and for the more part, taken of Ludolphe carthusience. And we shall followe the processe of the golpelir

bearinging this vectoracion of the pallion, where as larnt John theuagelist begynneth the passion of Christ, that is, in the roise. chapitre of his enangely. Ino we thall divide this part into lit. articles. And every apticle thall thew fum notable poynt or payr that Chill fuffred. Ind to every article that we abbe a bocument of lellon with a prayer which prayers may ferue buto be for two purpoles of cautes. Tyet . It is as a fummary and breite of thort fecollection or declarying of all that was wryten in tharticle and allo document gopinge before. Secondly, to apmole the Denocis on of the reders whiche Devocion, that it map be more encreased: all thoo thenges that Chaifte opo than fuffre, fhulde be fo moche impaymed in our tierte, and to pleafaunt to be as gifte had only fuffred them for bs, and our onely lamacion. Ind for this cause alfo, all the prayers be fourmed and made in the fingular nome breito the intent that we may applye them to our felte, as it hall appere bereafter in the fame prayers.

The fault article

The Prevent of Glasse

The fraft artycle. Df the feare and heupites of Chaifte.

mat.26.€.

the fyiste artycle of our losdes passion, is the boluntary takynge of feare and heupies. Jos as the euangelyst layeth; Hymno dicto lexies runt in montem Oliveti. For shortly after that the supper was ended, and the deuout sermon the whiche the spake, was done; than he sayd grace/and so they wente but o the mounte of Olivete. This sermon is written by the

Euangelyst John. And immediately after that setmon: it folos weth in the begynnynge of the roits. Chapytre. Hec cum dixisset Jesus: Egressus est cum discipulis suis trans torrentem Cedron.

Capitul.13. D. 14.15. 16.81.17.

Whan Jefus had spoken that longe and denout sermon: he went from that house where as he made his supper, hat farvenge or as bydynge there for Judas, whiche was gone to get a great come pany of the Jues, for to take his maifter Christe. Dur lorde [] lay) woldenat abyoe the cumming of Judas in his holtehouse, telle paraduenture his hope, or fum of his familie or feruauntes Mulde have ben eurli entreated by the cruell Jues of they mintfers and fernauntes | and therefore be wente thence over the rys Her of Cedion. To lignifie allo to bs , that no man may attappe and cum to the pleasures and tone of heuenly parabile: errept be pallegale oner the rouge and water of penaunce. India, he palleng over that rouge of Cedion: cam but a lytte bylinge that was at the fote of the mout of Direct called Bethlemany where as was a garden or orcharde Linto the which he entred with his puciples, pethlemani is as moche to lay by interpretacion as Villa pinguedinis. The fowne of fatnes, liquifienge thereby that by the inexcies of his pallion, he wold replement be with the fatthe gardeyn; boeth fignific that he wolde by his pallyon induce his and bunge be into the occurre of vertices and spirituall rethelle. Judia allo that the maner of our curacion and redempts on thilde to relevance and reaunimere but othe maner of our traffe transgrellion and perograph, whiche toke begrinninge of the spine of our frather ather Abam in the oxcharde of Paradyle: to mighe maner our reparacion that thulde be made by the pallion of Christe, shulde have his begynnynge also in the or charde.

charge. And whan they were in this orcharde or garden : our logde fapo to his Difciples : Sedere hie donec vadam illucet orem, Mat. 26.25 orateque intretis intemptationem. Syt here bnto the tyme] go and prayeland praye pouthat be be nat onercum by temptacis on. It foloweth : Et affumpfit fecum Petrum, lacobum jet Iohans Marc. 14 nem, And he toke with hym Deter, James, and John. And here noteth Simon De Callia, that a perfone, put in greate Libio.i. aconves or troubles, hathe neede to have a certeyne trynytye of vertues + withoute the whiche trynytye . he fyghteth in vapue his praver is frustrate and his contemplacion of lytle profete. frafte, he must have a knowlege of those thonges that be ought to do that is, the lighte of true faithe twhereby he knoweth all thruges necessarve for his faluacion. The seconde, is a debellacoon and treme supplantinge or subduyinge of byces. The thride, is the affystante grace of the hooly gootte This tryuptic of vertues is noted by these thic apposites, Per tre, James, and John . And that appeneth by the interpretacis on of they names. For Detre is as moche to laye (by interpres tacion) as knowings and to fignifieth the stable knowledge of the faythe. James is interpreted a supplantoute of a subduer. And by John is sygnyfyed the grace of god. And touboute this trimitis of vertues, alloure laboure is in a maner but lofte It foloweth inthe golpelb: Cepit tefus contribati Mat. 16. D ermefticieffe; Jefus began to be house and fadde. . Darke Capetha Captr panere et tedere. De began to feare and to bepales And here is the frafte pointe of article of the fom or heuve. pallion of our lozde that is, feare and beupnes which he bolius tadely take for bar and that in the moofte intense and hyghest des aree land this is to be understonde in lyke maner of all other are tucles want note here the wordes of the Euangelyaes twhiche farath attepit lefus contrillari, ec. Jefus began to be beure They lave nat that he was heuve, for than that pallion of feare or hewneste, thuide have had dominion in his foule. Whiche was materews for he tooke that feace or beupnelle of his owns bolumaspe well and that for many causes. As for the sugge of fall of his onlepples afor the blynomes, enuve, and perdys evon of the Jues. for the delperacyon and dampnacion of Jus das. Jouthe distruction of the citie and temple of Jerusalem. and also for the bytternes of his grenouse paines and of the molt Chainefull Dethe that by the bertue of his godhed, be knowe bes fore that he foulde fuffre it afterwarde. Ind therefore he fapte:

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The Myrout or Glasse

Mat.26.D Triffis est anima mea vicz ad morrem. My soule is heure buto the dethe/that is. My heurnes is so intense and so greate, that yf it were any moze: dethe shuld tolow. Dzels, My heumes is such, that it shall not cease oz seue me buto the dethe. And note how he sayeth, buto the dethe/and not thus, My soule is heure for my dethe. For he toke this sozowe and heurnes wysfully tor thobedis ence of his father, and saluacion of mankynde. And here Siemon de Cassa noteth a good selson/that it is moche profitable to

mon de Castia noteth a good lesson/that it is moche profitable to preuent heupnes by heupnes/that is, eternall payn and heumes, by temporall heupnes. This heupnes in Christe dyd excede all the sozowes and heupnesses of all the men of this worlde / for he suffred for all the synnes of all mankynde. And therfore he sayeth by the prophete: My god, my god, why hast thou fortaken mer This is the cause. The mordes of my synnes bathe put me tarre

by the prophete: My god, my god, why halt thou fortaken mer This is the cause. The wordes of my synnes hathe put me tarre from my helthe and conforte. Heurnes is than (for a truthe) a laudable a commendable passion (as saynt Austyn sayeth) whan it procedeth of a ryght love or good cause. Is whan a man is hes up for his owne synnes, or for the symies of other persones.

Also beupnes is taken profitably, whan it is taken for the satis faction of our fonnes, And therefore fant Paule fapeth: Que fes cundum deum eft triftitia: penitetiam in falutem ftabilem operatur. That heupnes whiche is accordinge to the well of god: doeth worke penaunce into our stable and fure belthe. And therefore Chaife, to do fatiffaction for the fpnnes of all men; toke bypon hym the mooft beupnes that might be land yet it exceeded nat the order and rule of ergut reason. Also be luffered paper in his bos dy for the lynnes of all mankende. Whiche papie and lozow exces dyd the folowes of every person contrite. And no maruell that his forow was to areate i for it proceeded of a more depe or inwarde knowledge and wyfoom and alfo of a moze perfyte charitie and loue, than the forome of any other man. And thefe be the causes whereby the folow of contriction is encreased. Also be suffered & foromed for all our formes as the prophete layeth; Vere dolores noftros iple portanit, Truelp he bare oure fozowes, and fuffered for by . Also Christe toke all the causes of our heumes and there forehis heupnes and lopow was the mooft. It foloweth in the terte : Vigilate et orate ne intretis in temptationem . De lapo bnto his thre disciples whom he foundesteppinge, watche and praye: that pe be nat ouercum by temptacion. De watcheth, that doeth good werkes, and that keveth bym feife diligently that be fall nat into any herely or derke and errontoule opinion, Spirius quide

promptus

Mat.25.D

Elap. yz.13

13 Calm.21.

De Beneft

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promptus elt, caro autem infirma, The fpripte is prompte and res

by to do well and to promife great thynges, but the flellhe is ins frame & fraile to do good , or to fuffre payne. And Christe spake this for the proude folylihe persons whiche thynke that they may Do what fo ever they woll . And hereunto faynte hierom fayeth: Sug Mat. As moche as we truft of the fectiour and redpies of our mynde ? 26. sprinte: so moche we shulde feare of the infirmitie and frailtie of ourfleffe. It foloweth: Et politis genibus orabat dicens : Pater Zuct.22. & si vis : transfer calicem istum a me. Tefus knelpnae, praped to his father/favenge: father, pf thou wplte: thou may take this paper and paffion from me. Dur lozde bere praved after his fenfuall well, to that that the reason of Chaift opd here expresse the affect and defree of his fenfualitie as the advocate of fenfualitie for this tyme. And therefore whan he added in his praper: Verumtamen non mea voluntas, fed tua fiat. This nat withftandyng, thy well be fulfplied and nat mone: He dod exprelle that this affection in hym was subdued to ryaht reason, that is, to his reasonable and godly well, by the whiche he wolde the same thonge that god his father wolde from whom by this well, he was nat divided. At foloweth: Et cum furrexillet ab oratione et venillet ad discipus los suos : invenit eos dormientes. And whan he rose from his plaps er and cam to his disciples : he founde them sleppinge. This col potali fleve was a fraure a frane of the fleve of intidelitie, where with they fluide be hortely areued and opprelled. Beraduens ture fum person may maruell how that they myabt fleve, beryna of the bethe of they? maifter Christe : We may answere thus. They were bery heup for his dethe and beumes well induce and move a man to slepe. Also it was than well forwarde in & night. And thoughe they all dyo flepe ; pet he blamed Detre rather than the other. frift, for bycaule he bootted and larde, Though all other fogfake the : I wyl neuer fogfake the. Therfoge he was wog

thy moze to be rebuked. Also bycause he was the capitagne and chefe of thapostles, and therfore Christ rebuked hym for them ally faynge to Deterthus: Sice non potuifti vna hora vigilare mecume

What Petre : mayst thou nat watche one houre with me : Aspf he had land, How welt thou ove with me, that canst that watche one houre with me. And in that that he faveth, one hour: be fige nifieth to bs, that the burden and tyme of temptacion, is bery shorte in the respecte of the remuneracion or rewarde in glory. And note, how that Christe byd pray thre tymes one and the same prayer and after every tyme he cam to his bisciples, and founde

Luct.22.12

Mat. 26.19

them

The Myrtour or Glasse

them flepynge. De dod theple play the fame player: to fignific to bs (as faynt Bernarde fayeth) that we shulde dyzect all our prays ers to the father, to the some, a to the holy gooit, that we might have spirituall strength of the father, wystom of the some, and a good wyll, of the holy gooft. Di therefoze be praved thinge. that we thuld excercife the thre powers of our foule in prayer that is, that our reasonable power sulde be diligent in meditacion our affection and concupifcible power, fulbe be feruent in delpa rynge/and our weathfull power shulde be stronge in auopdynge all eupli. Chrifte allo, after euery tyme of his paper, cam to his disciples, and founde them sleppinge. At the fyzit tyme, he rebus ked them, as we layo before, at the feconde tyme, he suffred the. And at the thy toe tyme, he commaunded them to flepe / favenge: Dormite iam, et requiescite . Slepe now , a reft . And this was to signific thre maner of sepps. And that the fracte, whiche is the flepe of fynne, correspondynge to the fyrit flepe of the disciples: is to be reproued. The seconde, that is naturall slepe : is toly lerable, and to be suffered. And the thyzde, whicheis the slepe of contemplacion and glosy; is to be delyzed of all people.

Dere foloweth a lellon of instruction.

If this article we may take this lesson , that whan

we wolde pray denoutly: that we shuld go to sum fecret place from the notic or cumpany of men. 319 to that we commyt all our tribulacions, beupnes, paynes, and infirmities buto the well of god, as Christe byd after his prayer, thoughe it so be v we praye and delyze to be delpuered from theym, as Christe dyd: pet let be fabringt our well to the well of god. Also let be put all our tribulacions and papies, as it were into the herte of Christe: des syringe and pravence hym that he wolde performe and make our pacience perfite in the bnion of his passion, and so offer them to b laude and glozye of his father. For hereby oure tribulations and paynes thall be greately dignified. For as the pallion of Christe brought great fruite and conforte bothe in heupn and in cribe: fo our paynes and tribulacions, what so ever they be, of they be in the forelapde maner committed and commended in the buton of Christes passion: they shall be so fruytfull, that they shall beyong tope, to the aungels in heupn | meryte, to the good persones lys upnge in exthe/fozgyuenes, to the fynners/and great refrestoping

and conforte, to the foules in purgatorye. And this is bycaufe Christe reputeth and accompteth all thynges done to any of his feruauntes, whether it be good or eupli as done to hom felfe. And therefore he layeth in the golpell : Quod vniex minimis mels Mat.25.3 fecifis: mili fecifis. What fo ever pe have done to one of the leeft of mone; pe have done it to me. And in an other place he land to his Disciples : Qui vos recipit : me recipit jet qui vos fpernit : me sperait. De that receiveth you : receiveth me and he that dispileth you: dispiseth me. And so our fautour Christ taketh all our pais nes and cribulacions committed to hom (as I fand before) as his o pne and offreth them to his father as his owne with loke effect and fruite, as is layo before. Therefore every good and fapthe full person ought moche to tove in his tribulacions and paynes. for what to ever be futtre: Chitte Doeth confeste that he futtreth the fame in hom and with hom.

@1at.10. D & Luc. 10. £

Capraper.

Lorde Jelus Chrifte , forme of the lyuynge goo . whiche at myonyght thy passion drawpracement. wolde take boon the, feare & heupnes tor me mooft weetchyd (ynner: graunt me continually afapthe fully to referre all my tribubulacions . bearines . 4 paines buto the, the god of my hert a f thou wolde

bouchelafe to bere them with me in the brion of the passion and heuvnes. That so by the merites of the moot holy passion, they mount be made to me fruitfull and profitable. Amen.

Of the blody (wet of Chaifte. The feconde article.)

De seconde artycle is the flowinge of the bloode of Chaifte into the erthe by the maner of fwet, or of the blody lwet of Christe, flowinge from his bodye into the erthe. For the lecombe tyme that Christ prayed: for augurabe he fwet blood, and the aungell, bescenopinge from he upit: a ered to hymand conforted hym. It foloweth therfore in the ofpell : Factus in agonia prolixius orabat et factus eff fudot eius ficut gutte fanguinis decurrentis interram. Chithe wasina great agony and therfore he prolonged his prayer. This or this praver for his great agony : his fivet was as droppes of bloode cumpage dawne from his body into the eithe. Here do our docs

Luce. 22.12

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tours fap, that whan our loade Jefus Chaifte dod fo paolong his player: his most holy hert was greatly enflamed a so cosequents ly all his bole body most holy a most innocent. In so moche, that thrughe that greate feruour of praper, and his ercessque loue and monit feruent Defree that he had to fuffre and to Drefor our helth. And of the other parte, thrugh the behement anawollb and agos ny that be had in his manhode in the remembraunce of his mooft areuoule paynes and thamefull bethe that he thutbe fuffre and thrugh the ftronge reluctacion and ftryuynge of fenfualitie, nas turally abhorrynge that bethe, and therfore myghtely frahtynge agaynst it: for these causes (I say) the poorps of his body were open, and so flowed out the blood for his swet. That behement angwyllhe and excellyue loue conftreyned the bloode to cum out of the paynes agaynst nature (as Bede saveth) in so moche that many droppes of blood ranne downe by his clothes and fell boon the erthe. The love of god in the berte of Christe, dyd overcum in that agony his natural feare and the feare of his manhode and fo the bloode of Chaifte so guyckened and conforted by this love: was ffyered and moued, as yf it wolde have cum all furthe of the body at that tyme, thrugh that ercessyue love as yfhe wolde nat or might nat have abyden the tyme of his dethe appointed whan all that blood thuide be btterly theodyd. And fo (I fay) thrughe this behement loue: the droppes of blood byd illue and fall from the havnes of his body. And as the inwarde cause of wet (after naturall philiciens) is the naturall hete, dilloluynge that is bote and mort in the bodye: to the supernatural cause of this bloody Iwet might be the feruent bete and burninge of his excell rue loue redowndrng from the herte of Christe into al his hole body there dilloluphae the bapozoule moisture. Philiciens also sap, that it is pollible that a man may fret naturally thrugh the behemece of love. In tyke maner, as our poctours lay, Chaifte fwet blood about nature thrugh his behement feruour of chartite! for that the more he approched to his dethe: the more he burned in love for the feruente delyze of our helthe. D. how bytter and paynefull was this dethe of Christe in it selfe: sythe the onely imagination theroford so greatly chaunge thorder of nature: for it drew from all the partes of his bodye, droppes of bloode: as yf he had twett whiche blody (wet thulde lignifie and note to be the belthe of his misticall body that is, the catholicall chyich. Deceto farth faint Bernarde: By the erthe moisted with the bloody swet of Chist: is fignified that erthely men thulbe be redempd by the bloode of Chaiste 1

Sup Luca

Christe. By the whiche blood also be shulde reduce buto lyfe, all the worlde ded in frame. Woo be to that weetched hert, that well nat be moifted and made fofte with this blood or fwet. Beholde thou wetche the great tribulacion of this most mylbe-gentyll. & lournge herte, in what angwell it was: whan all his bodye on euery parte fwet blood. D thou my frong berte, quake and trems ble, and breke in pecps, and mort thone iven with blody teres for as thou maylt fe, thy creatour and maker is all wet in bloode for the and that with suche plenty: that it ranne downe boon the erthe. And furcly, his body outwardly wolde neuer have bene fo wet with bloode: pfhis herte inwardly had nat ben broken with folowe and heuvnelle. Therefore the prophete faveth in the persone of Chatte: Contritum eft cor meum in meiplo. App hette pfal. 7. 16 is broken within me. The berte of our moofte loupinge Telus Dict. 23. 13. thus inwardly broken or cut; the outwarde (kynne alfo was bros ken/fo that his blood my abt abundantly flow out byon the ertie. And this bloody swette was very naturall and true bloode of the mooft purest body of Christe. But as we sayd before, it was nat thed naturally for it is agaynft nature, to fwet blood. (::) > (::)

Doctrines oz holfom lelfons.

A this article we may take thre hollum and profits table tellons, frifte, by the apparicion of the auni gellac. We be enfourmed that the holy aungelles of god bo allyft be and also conforte be in our prays Dereunto fayeth the prophete Daupt : Pres pfalm .67 ers.

uenerunt principes confunctipfallentibus. The princes of halp aungelles do prevent them that prayle god or praye to bom with theps beloe, and also be somed but them in theps prapfynces. And it an other place be faveth: In confectu angelorum plattam platian tibi. I that forge to the, or prayle the loade, in the fyghte or cum paignte of aungelles. The feconde leffon. In that that oure lorde in hisage went buto priver, a also continued longer tome in the fame: we be infructe in all oure trouble or necellytye: to cume buto prayer. And the more that oure necessitive is: the more to continue our prayer. The thyrbe bottine is taken of this mencypall article at is this that in our prayer we had befo feruent

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Blofa ozdi=

feruent and intent thereunto, that though the behemence of our intencion and feruous of our denocion: we hall swet as it were bloode, by conformings our selfe to the passion of Christe, a by the feruous of our lone unto god. Hereunto sayeth the glose, No Momanos, s. That that charitie whiche is in us by the grace of the holy goost: that same doeth mourne, that same charitie doeth pray for us. And agaynst this charitie, he that gave it: can not short his eases. Moreover that charitie doeth mourne and pray, but of through blood. And that is, whan devocion is so servently kyndeled in the herte: that for the love of god (ys nede required) he wolde not be astrayd to shed his blood. And therefore pray ye denoutly and hertely in the maner following, or in any other lyke maner after your devocion.

Lorde Jesu Christe, some of the lyupnge god, whiche in thy long prayer wolde be conforted of the aungell, and in thy agony swet meruelously droppes of blood; grant to me by the vertue of thy prayer, that thy hooly aungell myghte ever allyst me in my prayer, and conforte methat I restrage in the swete remembraunce of thy moost bytter passion; myght desuously swet the droppes of teares for thy bloode in thy syghte and knowledge. Amen.

The thy de article.

De thyrde article is the fellynge of our lorde. Whiche

particic.s.

the other two articles that we have spoonysed before the other two articles that we have spoken of: as what Judas went to the prynces of the precises, saying to them: What wyll regive to me, and I shal grue hym into your handes. Whiche was done byon the wednysday as we sayo before in the syste part of this boke. At whiche tyme this constracte was than begung promysed. As saynt Luke sayeth: Paccifunt et pecuniam date, et ipse Indas spoondit. The Jues dyd covenaumde and promise to grue hym money and Judas promised to suffyll his sayenge. Though (Jsay) this sellynge was begun bypon the wednysdaye; yet it was not persourned but the tyme that Judas went from our lorde and his apostles after support the thursday in the night, but the prynces of the Jues, and there received his money I that is, thyrty pennys of sylsucs.

net and to was that fellinge perfourmed and this article appes ted in effecte . 3 and it is convenient that this fellynge be nums baed amonges the pountes of Chaiftes pallion: for therby be fut fered great dispispinge. What is nat a great rebuke a dupilpinge to Christe, that he whiche is mooft noble and good, and of infis nite goodnes, in whom be all treasures of woldom & knowledge byd whiche is also lorde of all lordes, and kynge about all kyns ges: to be efterned and folde for fo byle a payce? Allo the forow of Christe was moche encreafed, in that that he was folde fo viles ly of his owne disciple ! of one of those twelue whom he dyo chose fingulerly amonges all the world to be his apostels and mellans gers. And of this the prophet greatly complaineth in the perion of Chrifte, favenge: Si inimicus meus maledixiffet mihi: fultinus afalti. ras iffem vriqu. Pfmpne enemye had bpfppfed me : I fbulde quietelp haue fuffered and borne it. And in an other pfalme; Etenim hos afalmatos mo pacis mee in quo speraui qui edebat panes meos magnificauit suf per me fupplantationem . D, or truelp the man of my peace (that pretended loue and peace to me) in whom A trusted (for he kept all the mony that we had for the necellities of me a myn apolites, and also for to releve the pore people) whiche eat my bread a meat (lat at the meat with me) This man (and pretente frende I lay) hathe magnyfyed agaynste me his supplantacion i his prpupe and moofte craftye treason. He craftely and Deceptefully bathe trayteroully betrayed me and foldeme. D bnwyle and moot wetched and buhappy marchaunt who bath lerned or taughte the fuche marchaundyfe: that thou shouldest put the paper of thy marchaundple to the well of the brees , that the bret hulbe make Whan a thonge is folde (pf it be thoughte the payce thereof. precyoule, or of any greate valoure: the marchaunte that fellyth it, well nat put the payce of the same in the arbytremente or well of the byer , that he thulbe make the papee at his pleasure. But pf the fellet or marchaunt fet lytle or nought by the thyng that he felleth: than he regardeth nat of the brer make the papee. And fo byd Judas, whan he folde our faujoure Jefir Christe. for be lapo to the Jues: Quid vultemihi dare, et ego eum vobis tradam? What well be goue to me, and I that betrap hom and goue hom into your handes and power. As of he fand: Wake what proce pe well: and I chall fulfyll your well. D mooft wycked cruels tie. D mooft craftye wyckednes, The creature fellythhis creas toure and maker. The opscryle, his mayster, the servaunte, his lozde the famplyar, his mooft dere frende. There be many

Micheas 3. D.

now a dayes lyke buto Tudas which wel fell a forfake fuffice for tempozait lucre a fo they fell god, that is very juffice. So do all they that commyt fymony which fell the grace of god . 02 & factas mentes of the chysche los els initituali thonges: for temporali thinges. As thoo prelates & indges that fell the true & inft fentece! that is, whiche well nat grue the full a true fentence without res wardes. Alfo thoo religiouse persons a preftes o well nat pray. fay malle, or ministre the facramentes without money. All these with suche other, be lyke bnto Judas / fay with hym (though nat in wordes, vet in dedes) what wyl ve grue to me : a I wal betray Christ a grue hom to you. Df thele maner of persons, it is ways ten by the Prophete Dicheas: Principes eius in muneribus fudis cabant , et facerdotes eius in mercede docebant . The papitces and indges byb indge for apftes it the preftes taught for rewardes. And note that the fpn of fimony is nat onely in the feller; but also in the byer or recepuer. And so nat onely Judas byd synne in the fellyng of Chaifte: but also the Tues in byeng of hym. That pers fon doeth bye Chaifte of me, which gruyng to me any tempozall thong: taketh Christ frome. As pfa flaterer wold fally comende a praife me, where as I am nat worthy by the whiche laude and praple, my hert is exalted in probe: he taketh Christ fro me a]. consentpage to p pratte : Do fell a betrap Christe for a lytle bayne glory of prayle. Intphe maner, a man grupnge to me monep of any other thyrige so mouying me to mortall synne; he wolde take Chaifte from me . And I confentynge to the fame: Do betray & fell Christe. And vet neither be by his brenge may reterne and kepe Chiefte meither I with my fellynge, may kepe Chiefte with my felfe, not with the byer. And to neither Judas not the Jues had Thrifte to thep: faluacion, but by that bargayne he was purchas Ted and gotten to be christians that truely ferue Christe. Many people in the remembrance of this felling, that was made on the mednifday: do fast or absteyn fro flesthe for the love of Christe.

Two doctrynes or hollom lestons.



De fyzit tellon is, that we shulve be well ware that we never commyte so abhomynable syn / that is, to sell our lozde / as to bere false wytnes for rewardes or applies/or in sudgement to denye the truthe / that is, to selle Christe, whiche is verye Justice and truthe. And generally to speke; that we never sell spirituall

spirituall thonges for temporall lucre. The seconde doctrine is, that we paciently luffre to be folde. Difpiled and fet at nought for the loue and laude of god favenge with the prophete. Quonis Plaim.es. am propter te fuftinui obprobrium. I haue fuffered & boane rebuke for the good lorde. In confederpinge this article: let a man res membre his owne bylenes , and whether he hathe folde Chrifte . omyttynge og brekeng his commaundementes for any temporall thynge or vayne loue. Remembre also how that whan he hath folde Chrifte: he hathe recouered and gotten hym agayne freely of the mere goodnes of god. Remembre furthermore, p Christe is yet to be boughte and that is with charitie or good werkes. Therfore bye thou hom with almes. And of thou have no money or goodes to avue : avue to hom than the bertifor o is the thonge whiche he loueth and despreth about all the thonges in the world and therfore he fareth by the wrie man: Fili prebe mihi cor tuum. Son, grue to me the hert and of thou loue me : I well loue the. Ind than pap thus as foloweth.

Paouceb. 23. C.

CApraver. Hefu, whiche woldeft belet at nought, and folde of one of thy disciples for a byle papee: graunte to me that I neuer chaunge the my god and creatour for any transitory thynges and alfo that I may paciently bere al rebukes and dispisyinges for the alozy of thy holy name, amen .

Of the betravenge of our lozde. The.iii.article.



De.titi.article is, of the treason of Judas / how trapteroully be betraved ourloade. Whan the bendition or fellyng was confumate and put in effect. In the mean tyme our loade beynge in his prayers, and than theple cuminpinge to his diff ciples: at the last tyme besaid to them: Surgite, Mat. 26.2 eamus, ecce appropinquauit qui me tradet. Atile,

go we/be that hall betray me . is nigh at hande. In thefe fewe wordes,our lord doeth fraft enfourme bs to fpede bs to fpirituall battell or temptacion, in this worde arvie. Secondly he moueth bs to profyte in good werkes, in this worde, go we. Thyrdely, in the other wordes folowinge: he moueth bs to awayte at all tymes and houres for temptacion for our enemies be euer redye to tempte bs . It foloweth in the gofpell : Et adhuc eo loquente .

€ at.26,€

Litt.

Ecce

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Ecce Iudas vnus de duodecim cum accepisset cohortem venit. &c. 30h.18. A. Dur lauvour Chrifte, pet fpekpnae to his disciples: Loo, Jus das, one of the ricapostles of Chaift, after that be had taken his money and a great cumpany of fouldiers (to the numbre of frue bundzeth, as Dapias fareth) be cam, with hom a great numbre ofpeople with lanternes and burninge brondes with armour, fwerdes, battes, and clubbes, fent from the papices of the preftes and pharifies from the ferrbes and the feranours of the people. Wheroffaint Auftin fareth: What thulde fuche a great people do Marc. 14. to feche one person. What shulde the armed men do , to feche one Æ. man without armour or weapon: What Quide they feche hym in the nyghte, that was darly teachynge, and that openly in they? temple? This acte was frauced in the frast boke of the kynges! £ap.24.9. where as Saule toke thre thoulande armed men to feche for Das Sup.Job. And note here (as maister Lira saveth) that Audas dvd uvd. 18. arme and defende hym felfe fraft with a great cumpany ftronge, and of auctoritie, and that was accounte the multitude of the cos mon people, that they chulde nat let hym in his purpole. condly, he cam with great lyghtes that Christe shulde nat escape from hom in the darkenes of the night. And this of, he defens byo hym felfe with armour that yf any body wolde refult theym: they wolve befende them felfe, a also put the other people a backe, And Audas that prompled to betrave Christe: gave to his cum pany a papup token or frane/fapenge! Quemcumq ofculatus fues Marc . 14 . to , ipfe eft : tenete eum et ducite caute. Whom fo euer I kille : that £. fame is Chrifte. (This he fpake, that they fhulb nat take James the leffe for Christe, for he was bery lyke in face buto Christe). And furthermore Judas fayo | whom I kple : holde hpm . and lede hym warely . For fum of theym thoughte that he wroughte Luce.ii. L. by nygromancie of wytchecrafte . for they layo an other tyme of hymithat he caste oute deuplies in the power of Beelzebub, the papince of the deuplies. It followeth in the gospell of savnte 30h.18 . A. John: Sciens lesus omnia que ventura erant super eum processit. Jesus knowpnge all thynges and aduentures that shulde cum buto bym: wente towardes theym and met with theym, that all men myght know that he was taken boluntarilie with his owne well. And anon Judas approchange towardes hom, sapde: Mat.26.E Auerabi. Daple mapftet. Et appropinquauit vt ofcularetur eum. Lucc. 22.18 Judas drewe nigh, to the intente that he might byffe Chrifte and so he dyd. In this popul there be thre thruges expressed:

that made this betrapence moche papuefull or forowfull buto One is, that it was done by one of his owne difcis The feconde is, that he fo fallely and trapteroufely bes ples. traved Chaifte with the sygne or token of peace, and kylle of loue or frendefhyppe. Df the whiche faynt Ambrole faveth: D Jus das, thou woundest thy mayster + loade with the token of pledge of love and thou bryngest hum to dethe with the kyste of familias ritie and frendelhyppe. The thyzde, was nat leffe paynefull; that the falle traveoure with his fivn byinge mouthe outlt touche or kylle that moofte louely and mellithuouse mouthe of Christe, the eterne fonne of god. If it be paynefull to a man to kylle the mouthe of hym that hathe a ftynkynge biethe: how moche moze was it than paynefull to oure fauyoure Christe, to take a kylle of that moofte funfull and flynkinge mouthe of Hudas / whole herte was replenvilhed with the deupli and all wyckednes. And than Telus layde bito bom: fuda ; ofculo filium hominis tradis + Luc. 22. 2. Judas, write thou betrave the sonne of a briggin, the mapster buto the Dethe with a kylle of token of peace? All traytours bus to truthe, ferninge the truthe: Do ble this same token of frendes Chypne, a kylle. Allo Chaifte lapde buto Judas: Amice , ad Mat. 26.2 quid venistie frende, for what intente cummest thous called Judas frende, onely to rebuke hym for his falle dillimus I bonat remembre that this worde Amice in the boca tyfe cafe : that is , D frende : is spoken to any one good persone ! but to eurif persones, it is druerle and many tymes spoken . 35 is lapde in the golpell of farnte Dathew: Amice, quomodo Bat. 22.15 huc intraftie. &c. Dfrende, how doddeft thou entre buto this feaste . nat haupinge a convenient garment? And also in an other place is lapbe thus : Amice , non faclo tibi inturiam . D etat.20.28 frende, I do buto the non infurie or wronge. And here now at this tyme. O frende, wherefore cummelt thou? As he myabte Cap: Thou kyllest me, to the ende to betrave me buto the dethe. To apue a kylle: it is a fpane oztoken of a frende/ but thou cums melt nat therefore, ne to that intente. Ind nat withstandynge that thou hafte done cruelly and travteroully against me; yet retourne to me, and I chall gladly recepue the, as a frende to the. And so wolde Christe have don (after all boctours) of he had res tourned and beneforpe for his synne and wretchydnes. But he was fo indurate and so obstinate of herte, that none of all these thyinges coulde call or renoke hym agaphe, or make hym to leve his falle and trapterouse purpole and so he kylled hym. A figure

Sup Luca 11,10,18.95.

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Cap.20. A fygure herof we have in & feconde boke of kynges. Where as & the falle traytoure Hoab toke his cofpn Analaby the chynner kyly fynge bym , and favenge Salue mi frater. Daile my brother and fo flew hom with that worde. Our lorde called Tudas by his prof pre name . to the intent to prouoke bym to grace , and nat to myl chief/but he wolde nat recepue grace, D thou innocent lambe Lefu, what doeft thou in cumpany with that wolfe Tudas . that mpli denotice the. Mozally . Judas betokeneth the worlder whiche doeth simple or laugh upon us: whan he apueth to be ros ches at our pleasure. Than he killeth bs : whan he apueth to be folace and worldly pleasure. But than doeth be halfe bs: whan he apueth to be honours and dignities. And in all thefe be deceiveth bs. and betraveth bs into eternall Dethe. As witnelleth Tob. fave 30b.21.23 . ence: Ducunt in bonis dies fuos : et in pucto ad inferna descedunt. These worldly people lebe thepalyte bere in pleasure : and in an

instant they descende downe to bell.

T Dere foloweth two leffong. Defyaft leffon. Wholo ever farneth to love his neigh bour, and fecretly worketh eupli agaput hom : be bes traveth bis neighboure . Whiche falle billimulacion: our lozde taketh as done to hom felfe for fo be faveth : What so ever pe do to one of my leest servauntes: I

take it as done to my felfe. The feconde is that we foulde nat hate our adversaries : but lourngly and charitably correcte theymi as Chaifte byd Judas.

CA praper. Telu that luffered thy felfe to be betrayed by a kylle of Tus Das: graunt to me that I never betrap the in my felfe . noz in my neighbour. Ind allo, that I never beny to myne adversa ries thoffice of love that is . charitie to love them . and to correct them with charitie. Amen.

Of the takynge of Christe. The. b. article.

De.b.article, is the takying of Christe. Which was done in this maner. What tyme the wycked Audas had kylled our lozde / Jelus knowpnge what huld cum bopon bym felfe: went into the cumpanye of the fouldiers a of the Jues that cam with Judas, a fand buto them : Quem quesitis . &c. 10hom feche POUL

Mat.25.10

you. And they land, Jelus of Parareth. And Jelus land to the, I am. At whiche worde, they went backewarde, and to fell buto the grounde backewarde. And here note that they that fall backer warde: do nat fe where they fall. Significage thereby, that they faltfrom grace, into fynne | from god, buto the deupil | from bes upm, into heil. Ind here alfo faynte Auftyn faveth; pf he that Sup. 30h. cam to be sudged, caste his adversaries bowne with one worde: what thall be oo whan he thall cum to judge all the worlder of he dyo thus whan he came to dre: what hall he doo to his enemies whan he thall cum with great power & maieftie to reigne in glos ty for ever: Surely be thall than cast his enemies backe ward in to everlaftonge parnes with this terroble worde: Go pe curled Mat.27.3 in to ever lastynge tyze. And whan his adversaries the ques were tylen agapne, Jelus lapo agapne buto them: whom leche your whom wolde pe hauer and they aunswered, Jelus of Aar zareth. Dere was a meruelouse thonge they knewe hom nat inox pet his owne disciple Judas whiche cam to betrap hom. And this is as areat a figne or token that may be: that he was nat taken, but at his owne will and therefore be gave theym licence to take hpm, wha he lapd : Si ergo me queritis : finite hos abire, pfpe feche me, or wolde have me: fuffre thefe that be with me, to departe without hurte or trouble. Our lord was diligent to helpe his dif ciples, that they shulbe nat be taken; that his wordes whiche he fayo the same nyght after supper: thuld be true that is: Quos des diftimihi: non perdidi ex eis quema, father, I hauenat loft any of them, whom thou hafte apuen to me. And fo his disciples escap ped thrugh the goodnes and power of Christe that afterwarde by them myght be the wed the worde of helth, the gospell of Christe, thrughout the hole worlde. The disciples of Christe, sepage and percevuping what was lyke to cum to they, maister Christe, sayd buto Chrifte: Domine fi percutimus gladio. Maiftet, hall we Luct. 22. C Impte with the swerde . Petre bernge hafty, and nat abyornge 306.18.18. the aunswere of our loide: drew out his swerde, and smote at one of the builhop fernauntes called Malchus, and cut of his rughte eare. Colignifie (as Drigene laveth) that thoughe it be lene or Sup erat. thought that they here the law of god: that is onely with the lefte omck.35. eare/for they onely here the hadow and the lettre of the law ; and nat the truthe and misterie therof. Also Detre that cut of this right eare: map lignifie to be the faithfull people of the gentiles! the whiche in that that they beleupd in Christe: were the cause by occasion, that the ryght herynge of the Jues was cut away, But

tractini.B

30h.18.234

70h.17.23 30h.18.28.

The Myrrour or Glasse

vet that same reacht eare was restored agains by the goodnes of Lucc. 22. f. god, buto those Aues that beleupd in Christe and therefore he touched the eare of that feruant : and cured hym / fewynge there Mat.s. B. in Debe , that whiche he taught befoze/favenge: Benefacite his qui oderunt vos. Do good to them that hate you. And this be dod as well for the convertion of the people that were there prefente, va that shulde here thereof: as foz our instruction. De cured byma that Moztely after Mulde buffet hym and smyte hym for oure en Sup Luca. ampleithat we shulde do good against eupli. And bereoffavs Capitu.89. eth Bede: Dur mercifull lozde well neuer fozget bis pitie which alfo wolde nat fuffre his enemies to be wounded. Ind therefore Zute.22.f. be fand to Detre and bis dilciples : Sinite vig adhuc. Suffre peta As yfhe had fayd: Suffre the Jues to cum and take me. Who fo cuer taketh the Iwerde and Impteth without auctozitie: they that perylly with the swerde. In these wordes also he thretened a mos niffhed the people, whiche had no auctoritie to flee hym. De fand € at.26.€ furthermoze to Detre : An putas quia non pollum rogare patre mes um, &c. Thynkeft thou that I may nat Defpze my father foz helpe pf I wold/z he woldesende to my helpe aboue .rii. legions of aus gelles, Euery legion conteineth, bi. 90. bi. C.lr. bi. Wyl nat thou 30h.18.13. that I chuld be obedient to my father, a dynke of the cuppe, that is, to liffre payne & Dethe, the which my father well that I thuld daynke or fuffre - pf nat, how shallthe scriptures be fulfylled, that faveth, that thefe thynges mult be Done- Therefoze now fet all bengeaunce a parte/and let by be pacient. And than our lozde fayd to the people that camto take hym: Tang ad latronem exilis Mat. 26. A cum gladiis et fustibus comprehendere me. pe cum with [wozdes & clubbes, to take me as of I were a thefe. As of he fande: Why do ve nat cum to take me guvetly and without suche violence / for 7 was dayly in your temple amonges you teachynge. Pfpe wolde baue had me : ve myoht than have taken me quietly at your pleas fure. But this is your hour and tyme graunted buto you to take me. This is the power of the paynce of Darkenes, that hath fty25 red you to do thus. D what myldenes was in our fautoure Jes fu Christe that so gentrily spake buto his adversaries, and so los upngely rebuked thepin, to swage thepe malyce and iniquities and also to move be to folowehis benignitie and gentylnes. This nat withstandpage, the souldpers and the mynysters of the Jues land prolent handes bppon our lozde Jelu, and fo toke hom. And though he was taken of his owne free well: pet that captiuitie and takynge was moche paynefull to hym.

fo2

for lythe it is paynfull to enery man that is put in captivitie for as moche as thereby his libertie is taken from bym, and he put in to the aldome, his libertie (I fay) is taken from hym, as well the libertie of condicion, as of operacion and werkynge. The lie bertie of condicion is taken from hom. for after the Civile law: be is in bondage and thaldome. Alfahis libertie of operacion is taken from hym. for he that is so taken, can nat werke a do what he well: but as it chall please hom that hath hom in captiuitie. for these causes (as pemay percepue) it is moche paynefull for a man to be put in captiuitie: moche moze than it was paynefull to our lozd Jefu (whiche is the lozde and maker of heurn and erth ! and whom heupn oz erth can nat comprehende nor take) to be tas ken and holden in captivitie with the biolent handes of fo cruell persones. And in this acte was verified the sayenge of Dauydi whiche faid of Chrifte many peres before: Ecce ceperunt animam pfalm. 18. meam , irruerunt in me fortes, Bcholde (fapeth Chrifte by the pros phete) stronge and cruell persons bath fallen boon me, and they baue taken me . And in an other platme : Captabunt in animam Plalm. 93. fufti, et fanguinem innocentem condemnabunt, They hall take in to captivitie the rightwoule person and they that condempne the innocent blood, Alfo the prophet Dieremie fayeth: Venatione ce/ Tren.3.5. perunt me quali auem inimici met. Done enemies hath taken me with they huntynge, as a bride in a fnare or with an hawke. Thus our true Joseph (Jesus Christe) was taken of his bres theren and led into Egipte that is, into angwelly and tribulacis on. And so I say they toke hom and bounde hom, as we shall der clare in the next article.

Malellon.

If this article we may take a moral lellon, that as Chrift for our love dyd suffre hym selfe wylfully to be taken of the Jues: so we for his love thulbe subone our felfe and all our lencys but othe oblequipe and ferupce of Christe: according to the favence of the apost les subduring our wet and 2, Col.r. B reason to the farth and securce of Christe.

Capraper. Helu Chrifte, the fonne of the tyuyng god, which wolde be welfully taken and bolden of the Jues : graunt to me that I may continually subdue all my sencys and budere standynge

The Approur or Blasse

standynge buto thy ferupce, that by thy infinite goodnes, I may be dely ueted from eternall dethe and captuitie. Imen.

Of the byndynge of our lozde. The, bi, article.

De fort article, is the byndynge of our loade. for the Jues, after that they had taken Chaifte : they bounde them fo harde and ftravte: that (after favnt Anfelme) the bloode forange out of every fynger ende bider the naples, They boude his blellyo handes behynd hym ! they cast hym downe bppon the erthe, as he before had cast them downe by his godly power. Mozeouer they byd trede byon his breft/and (pued or ipptted in his face. Allo they lo harde boude hom by the necke and theote: that he was nogh ftrangled, of god had nat preferued hynt for a tyme, that he thuide fuftre more and dreater papnes after this tyme. They bounde hym for thre caus les. frife, that he shulde nat escape thep; handes, for Judas bad them holde hym falt, and lede hym warely. Secondely. for they intended to fley hom. for it was a custome amonges the Jues, that whom they indged worthy bethe: he shulde be bonde and so presented to the president and judge. Thyroly, he wold be bounde for a misterie, for breause he cam to lawse and belpuer them that were bounde with the bondes of frame, and also those that were bounde as personers in Limbo patrum: therefore he wolde be wplfully bounde as a thefe thoughe he were all innos cent and without fpot of fpnne. Dur fraft father Adam byd come mpt theft, what tyme heate of thapple that was forbydden hym'r for whose spin all mankynde was taken and holden by the deupli as theups. for whole fatisfaction Jesus Christ wolde be taken as a thefe | though in hym felfe be be incomprehensible. wolde be bounde: whiche cam to lawfe them that were bounde. And they bounde hym with thre ropes or bondes. One about his handes. The feconde, about his necke, And fum do fay that that to as a charne of you. And the thribe, about his myddell. And these be represented in the ornamentes of the preest at his masse. The fyzite, by the maniple byon his arme. The seconde, by the stole in his necke. And the thyzde by the ayzdell. D my mooft dere beloued Jefu, the very true bythe. Who is he that doeth nat fe and confeder the bondes wherewith this oure byne tree was bounder De was bounde with feuen bondes. The fyifte (faveth faynt Bernarde) I trow, was his obedience, whereby he was obedient

obedient to his father buto the peath of the croffe. De bydallo of ber to his mother Marie: and to his father putative Toleph. As farnt Luke farth: Venit Nazarethieterat fubditus illis. Jelus came to Parareth with mary and Toleph, and was obedient to them. De was also obedient bute the emperous payinge tribute bnto hom. The fecond bonde was the wombe of the birgen Das etat. 17. D tie Deteunto the durche fondeth of ourlady in a certen respond, f. 21. C. whom the beueng coulde nat take: thou birayn bath contenned hom in the wombe. The thyrde bonde was his cradel bondes Tut.z. or the cryb . wherin he was lavderas faunt Luke fautt . The . iiit. bonde was this bonde, wher with he was bounde whan he was taken . D howe rughe and harde were theie bondes of theie mofte cruell Aues, wherwith they bonde that most mybe lambe Helus Chrifte. D good Jelu, I confidre and le with the epen of mp foule, the fwete loade bounde with mooft harde ropes and drawen as a thefe , to the house of the papice of preeftes . Tethis good lozde, and A abhorre it, and also moche meruaple thereat, and fo meruapipuge / I thuide farnte and also dre for lozo we, but that manifeltly I knowe that thou was frifte bounde in thy bette with the bondes of love and charitie, whiche loupidly did drawe the to lufter gladely these outwarde bondes . The sythe bonde was that wherwith he was faspuce to the pyllar whan he was frourged, of the whiche me fiall weake hereafter ... The fyrte bonde, was the crowne of thomes wher with his beed was falte ... bounde , as we fhall beclare bereafter . The feuenthe bonde were the naples that napled his handes and feete falle buto the troffe . Dzelles womay fave afterfaynte Birgitte in ber reues lations, that this seventhe bonde, was that coade and cope wher with they drewe his arme and his feete, fo that all the iopates of his body were diffolued , for frate they napled his tyghte bande and then they drewe the left hand with a rope buto the hoole that was made before for that hande, and in lyke maner they drewe his feete, so that al his beynes and synewes braft, and all his toyns tes looled. To that a man my abt nombre all his bones, as the prov phet Dauid farth. And this payne was fo great & greuous that Pfal. 21. the lyfe myabt nat continue with it in any other man, but Chifte preferued his lyfe buto luche tyme tiplealed bym to yelde by tis fpirit into p handes of his father, therfore he laid : Poteffare has John. D. beo ponedi aiam mea & nemo tollit ea ame, I batte pa wer to apue bp mp fouleat my pleasure. Also no man may take my life frome. but I hall foglake it at my well, and at my well take it agapne. IO D

Tucc.2. 15.

Li.I. CA .100 15 . 5 Lt.4. capt.70.28.

Ancelmo in dialogo pal Cionis . #1.

The Prerout or Glaffe

Dur faurour Telu thus taken and bounden , al his disciples fox fakynge hym for feare fledde from bym, as we thall declare in the nerte article.

Dete foloweth . iti, lellong .

De fielt lellon imour losd wolde be hounde bycaule that he wold loofe the bodes of our fonnes. Second lp he wold be bounde, for that he wolde bynde bs to bym with the bonde of charite. He is the same bonde of charitie wher with our foule is bounden to god.

He is fignified by the reed coorde or lyne, whiche Raab tred in the wondowe of hy; house for a sure signe or token that the and as hors . mulde be faued at the bestruction of Diericho. So furely enety faythfull foule corrupte by the olde fynne of Abam , and fo fignifyed by Raab that is comonly noted for a comen woman . of Tofut.z.f. this foule be regenerate by the farth of Chrift, and baue this teed corde tred in the wyndowe of by inwarde house, by the whiche the lyaht of god entrethe in to by: foule, without poubte furbe a Toute bath a fuce token of by beatth, for fuche a foule is fo tred bu to god, and god buto by: that the can nat leabtly be feparat from god . This is also the corde or tope wher with our lord was thed buto the pillat. whiche without doubte was reed, for it was made reed with the holp blode of Chaift. This is also that lync or coade wherwith Baule was fo furely faftened to Chrifte, that nothying mout depart bom from Chrift. Aother tribulation / ne anguift noz hungre noz nakednes/perfecution noz fwerde and fhoztly to Treake.no creature myaht beparte hym from the charite of Christ The thy toe leffon is that we fould to bynde all our membres, and Thecrally out tonge | with the cordes of the preceptes of god, that the thulbe nat be loofed buto any thynge contrarie to the wyll of god oz his commaundementes.

8.6.D.

Ta pravet.

Felu whiche wold be bounde with the handes of wycked men, I beleche the loofe the bondes of mp fynnes, and fo byndeme to the with the bondes of the preceptes, that nes tiet the membres of my body, nor the powers of my foule be loofed and at lybertie to so any thonge contracte to the well . Amen,

T Of

I De the fleunge or departunge away of the duciples of Chaifte. The bit article.

De bii article is of the Departyha awaye or flevna of the diciples of Chrifte. Of the whiche it is wepten in the gofpel thus: Tunc omnes relicto eo fugerunt . Whan Mat. 26.4 Jelus was taken , then all his disciples lefte hom and

.. .. fled from hym. This flepnge and departyng was no lytell payne to Christe. And therfore this article is nombred with the other articles of his pallion for specyally he was fory for this maner of departynge. And of this departynge fpeaketh Tob in the perlon of Chaift lapenge , Fratres mei elongauerunt a meet no Jobas. B. ti mei quafi alieni recellerunt a me. Aby beetherne haue cone farre from me and myne aquaputance of knowen disciples as frauns gers bath forfaken me. And in a token or remembraunce of this forfakpna: the aulters on there thur day be bared, for all they? or namentes be taken awaye, and the aulter lefte naked and bare. Chaift is this aulter, and the apostles be the oanamentes, whiche fled from Chrift.and left hym alone in the bades of his enemies. Durlozde was heur and forp of this departing of his discyples, nat for hom felfe; but for them , that they were fo sclaundered in hom. Of this forowe fant Terome farthe: It is nat to be beles ued that this departynge was without areate anauy lbe and hes upnes of the berte of Christe, and also it was nat without greate morninge and weppinge of the apostles. for I can nat thinke that after they le that cruell compeigney take and bynde our lauis our Telu they most louvinge maister; but that they wept and said with greate lozowe. O mooft benygne mapftre moze fwete oz pleafaunte than all hoony. It is moche fozowfull to bs to fe the fo cruelly entreated of the malycyous Jues. Alas, we wretches, what that we bo, leaurnge to gracroufe a father, we forfake all our goodes and folowe the and nowe we percepue for afuerty that we halve proued of thy presence , and wante thy confortable wordes and bedes , for we be affured nowe that the Pharyleps well slev the. D howe ofte (suppose you) dyd they looke backe to wardes they moof mercyfull mayfter, feynge and beholdeng with bytter forowe they lorde fo cruelly ledde of the malicyoule Jues, as we shall declare in the nert article.

T. Dece

The Myrour of Glasse

C Dere foloweth.bi. causes of the fleying of departyings of Christes dictibles.

₱fal.21.



of our lorde layenge: Dispersa sunt omnia osla mea.
All my boones are dispersed or deupded, that is all my apostles, whiche las bonys in a mannes bor dye chulde have ben most stronge, and yet they are

plaim. 21. ten then of them, and therfore the prophet Dauid layth: Factum eft cor meum rang cera liquescens a medio ventris mei. My herte is made as war meltynge in the mydle of my body, that is. My bottenie is banyshed throughe the heete and frer of my passyon, and that in the myddle of my bely, that is, in my apostles that be moost nyghe buto me. The seconde cause, was the ceasinge of myracles. Of the whiche, also it folowethe in the forlayde, rri.

mooft nyghe buto me. The feconde cause, was the ceasinge of myzacles. Of the whiche, also it folowethe in the forsayde.rxi. plasme: Aruit rangites a virtus mea. My vertue and power is as drive as a shell. And that was bycause he suffred hymselfe to be taken, and so put to most cruell and shamefull deathe, and wolde nat helpe hymselfe and shewe his power as he had done druerse tymes before. But nowe he wold nat so do a therfore his power of in shewinge of myzacles semed to be consumed and drived by the heete and spere of hys passyon, and hereunto speakethe the prophet, sayinge: I bis abscondita est fortitudo eius. There was hyd his power or strength that is in his crosse or passyon. And

note/that the layde not, his power was lost, but his strength was byd in his passyon, as we shall declare in the thyde parte of this

11.21 a

Abaench.z.

hyd in his pallyon, as we shall declare in the thyrde parte of this treatyle in the . iiii. fruyte. The thyrde cause was the silence of Christe, for at his pallyon he wolde nat speke for hym selfe. There fore saith the prophet: Adhesic lingua mea faucibus meis. My tong cleuyd faste to my sawes or chekes, for he wolde nat speake to his owne ercuse, and therefore the prophet Elay long before this tyme

Lap. 53. L. lapb of hem: Quali agnus coram tondente se obmutescet et non ape tiet os suum. He shalbe as domme as a lambe whan he is shoone, and he shall nat open his mouthe. And this prophycie was be-

respondite and visual yerbum, it a ve miraretur preses. Christe and succeed nat one words but a Pplate, whiche merualed moche therof. The citicause was that they were in a maner sure of the beth of Christ, but they were in a disperse or mistrust of his resure rectio. And thersore the world said saith in hyperson of Christ.

F

Et in puluerem mortis deduxifti me . Thou baft brought me in to allhes, or in to the buft of beth. And this he spake after the opis npon of the Jues. As it appereth in an other pfalme: Eftimatus pfalm .87. fum cum defcendentibus in lacum . I am eftemed and accompted by the Aues with them that descende in to the lake and pytte of eternall perdition, and neuer to retourne agapne. The .b.caufe 5. was the crueltie of the Jues, and thereoze the prophet faythe in the perione of Chatfte; Circumdederunt me canes multi . Many pfalmo.21. dogges haue compaffed me, that is the Jues barkynge and by tynge by detraction as dogdes. The. bi. cause was the congres gation of eurli persones , and therfore it foloweth in the platine: Confilium malignantium obfedit me, The congregation and coun pfal.211 layle of cuyil persones have obsessed and beleaged me . and that bery obstinately and frowardely buto my beathe. Of this come peigney and counsaple speaketh the prophet Dauid in an other plalme layenge: Aftiterunt reges terre et principes convenerunt plal.2 : in ynum aduerfus dominum et aduerfus Chriftumetus, Remlets of the worlde and princes ben cume to gyther in countagle agaynite our lozde and agaynst his sonne Christe. And for these causes the apostles floode and forsoke our lorde. Whereat wonderpinge and meruaplynge the prophet Dieremy faythe: Quomodo difper Tren.4.9. fi funt lapides fanctuarij . Howe isthis that the holy ftoones ben disperpled : that is the apostles of Christ whiche shulde have ben as holy stones strong stable a firme in the faith a love of Christe, but they fled. As the prophete land longe before: Percutiam pafto Zach.13. C. rem et dispergentur oues gregis . I thall smyte or take the herdes mat. 26. & man , and the shepe of the flocke shalbe disperpled abrode.

19fal. 21.

Dere folowethe .ii. lellons.

De fyalte lellon is that we thulbe be well ware that we 1. neuer flye from Chaifte. De flyeth from Chaifte, that for any feate of man | or by the temptation of the Deule or by any pallyon or corrupte affection forlaketh the truthe or fuftice, for Charite is truth and also inftice, Ind generally, in enery mortal or beedly fynne, a man flieth from The feconide lesson is this , that thoughe thefe perfones 2. aod. that feame to be our frendes or negabours and louers, fire from bs in the trure of our advertitie and necellitie, pet lette be beare it patiently / remembayinge that the apostles fled from our faups our Christe in his advertitie and trouble.

The Abverour of Glace

apaper.

Tefu that dyd fuffre all thyne electe and chosen disciples to five from the: recevue thou me thy fugitive fernaunt for thy greate bertue and omnipotent power. And fuffre me nat to wandle from the, thorughe the libertie of my frowarde will , zimen.

Of the leadyinge of Chaifte. The biti article.

It was biolent: for he was led with a great cumpanye of armed men and they? captagne with them. It was also rebukefull to

Capi.18. L.

De biii article, is of his leadonge. for after that they had taken and bounde hym, and after that his disciples fledde: the Jues ted Chaist towardes the house of Annas. As it is in the gospell of John. And this ledynge was moche labozouse and paynes full to Chritte. Also it was rebukefull and biolent.

Chrifte, for he was led with his handes bounde as a thefe or an 304.18.2. eupli persone. And so the Aues sapoe to Wilate: pf this persone (that is Chrifte) were nat amalifactour or an eupli Doer a ample lyuer: we wolde nat have delyuered hym to thy handes and pos This ledynge was also labozouse, paynfull, and sozows full to hom. And that bothe to the herte in wardely, and also to the bodpe outwardelpi, fyifte, minas fozowfull inwardelp. foz where ever heroe you of any man, that wolde nat be heur in bert. and inwardly fory, to be lad with the handes of his enemies, fo cruelly, with so great a cumpany of armed men, with suche and fo many rebukes and reprounnes, bothe in worde and in dede, as those mooste cruell Aues byd buto Christe at that tyme a les dynge. That ledyng was also paynfull to his body. for though he wente wylfully with them; yet they drewe hym with a rope. they thrust him a drove hom forwarde and oft tymes they thrust hom downe and ranne ouer hom , and to drewe hom thorughe the vale of Aofaphat, from the flood or truer of Cedron, up towars des Dierufalem ledynge hom with great hafte and biolence, he gornae bare foted and therefore they greuoully hurted & wouns Ded his mooft holy fete in that from and mooft harde wave. In To moche, that the steppes of his moost booly fete were dyed and

> wet with blood. For cruelly those Aues (whose fete were swyfte A redy to theo the innocent blood) those Jues (Jay) moot crus elly thrusted hym from the one parte of the wave, buto the other parte or lyde. But wherfore byd Christe fuffre all these paynes

and rebukes, but onely to cure the woundes of our fete, whiche have gone to do many a synfull dede , and specially the woundes of our spirituall fete and inordinate affections. Christe ranne thrugh thornes and breres . fechynge for his theve that was loft. Latic. 3.4. He lought hym by the brood fretys and narow lanes | and fo the 5. A watchemen of the citie founde hym, they fmote hym, they wouns ded hym and toke from hym his pall and garmentes. So that it may be well berified of Christ, that is wryten in the frast boke of Baralipomenon: Ex omni parte angustie me premunt. Anguylly, Cap. 21.18. troubles, a papies oppresse me on euery part. Sum doctours don fap that what tyme the Jues led Chiffe towardes Hierus falem; they came by the rouer & water of Cedion, the ministres and the people went over the bipdge | but they drew Chitte bous den thrugh the water. fo that the watre entred into his mouthe & body. At whiche tyme, what for the colones of the water, and als to for his longe prayenge in the garden or orcharde: all his body was fo colde, that all his tethedpd gupuer and hake in his hed for colde. Derein were fulfylled the layenges of Dauto! Salt pfalm .68. uum me fac deus quoniam intrauerunt aque vig ad animam meam. Saue me my lozde god/foz the waters haue entred into me .

Ind in an other Dfalme ! De torrente in via bibet propterea exal= Bfal. 109 . tabit caput. He hall danke of the rouer in the way, and therfore be hall eralte his bed. And whan they cam to Dierusalem. they byd nat brynge hym in by the same gate that he wente furthe at, whan he went to Bethany: but by an other gate, called the gols dengate. And it was so called: bycause all the golde that was appen to Salomon, was brought in by that gate and all other thynges p were of great valour. By this gate also was brought in all fuche facrifices as were offered in the temple. And for as moche as Christ, whan he entred into this worlde, he cam in by the golden gate that is by the virgons wombe: it was convents ent that whan he foulde departe from this worlde buto his father by his dethe and passion: that he shulde goo to his dethe by this golden gate. And the Aues brought hym in by this gate: bicaufe there fat at that tyme many Scribes and Pharifeis, for the more furetie that the comon people shulde nat take Christe from them. And one doctoure fapeth , that in that golden gate were grauen & Britteb. in painted the pmages of Patriarches & Prophetes in ftone werke, 40. lib. Als And at the entrying of Chaifte by this gate : all thoo pmages byd phabet.44. reverently inclone to Chiffe, as to they creatour and maker. Also this same poctoure saveth, that the multitude of the prestes

The Myrour or Blatte

and scribes went with a great compaigner buto the forfard gate cryenge and layenge: Beholde the thefe is taken, the deuliche perfon , the decevuer of the people , the breaker of the lawe , and fo they cast durte and clay agaynst hym. Also it is sayd that from the place where as they toke and bounde hym, buto the house or palace of Annas, ware .tit. 99 . pallys laue.rb. And here note, that Chiff this day in the processe of his passyon, was, ir, tymes led from place to place, as we may playnly fe in the gospelles. 30b.18.4. frifte as Coone as be was taken and bounde , he was led buto the house of Annas, Secondly from Annas, buto Caiphas, Thirds ly from Caiphas, buto Pylate. Jourthly from pilate, buto Des Lu.23.A.b. tode. fritty from Derode, bnto pplate agarne. Sertly the fou Diours led him in to the courte of the comen haulle, motehaule oz Mar.ir. 13 judgement house, where as they mocked hym and put a crowne 30b.19. A. of thornes boon his beed. Seventhly Wilate led hym from that place out bnto the Jues .cladde in an olde purpure garment , and 30h.19.1. the crowne of thomes boon his beed . Eyghtly | Wilate led bym from the motehaule buto a place called Lichoftratos, where as be judged hym to be crucified. Aeyntly they led hym from thense Joha.19D.

buto the mounte of Caluarie where as they dyd crucific Christe.

3618.D.

T. Were foloweth a leffon . A divers contreis it is a laudable custome amonges faith full christianes, that on good fry daye they go aboute from the morninge buto the.ir. houre of the day, that is from. bi. of the clocke buto .tit. of the clocke at after noone, and bifpte . ir . churs ches, in the remembraunce that Christe that day was. ir. tymes led from place to place as we land before. And nowe for a lellon! they that to vilite. ir. churches | I wolde they remembred what Chaifte luffred in euery place. fyalte what he luffred whan he was ledde to the house of Annas , and also what he suffred there. Secondly what he fuffred in Caiphas house and so furth of al of ther, as pe thall fe declared berafter in divertes articles. And alfo that a man myght conforme bym felfe to this article, he shulde res membre how obprobroully and chamefully Christe was led lyke a thefe and a rober, and in this confideration; he thulde have a full purpose that he well , with the belpe and grace of god, be aps plyable to all bertue | and alfo to fuffre | or to bo all thynges that halbe to the well and pleasure of god. And let hom pay as folo Plat. 14 2. Weth! 02 in lpke maner, Spiritus tuus bonus deducet me in terram rectam. The good fritte hall guede and lede me in to a reghts

full contrey. Dathus: Deducme domine in femita mandatorum pfal. 118. euorum . Leade me good loade in the nathe of the comaundmens tes or any other prayer as god hal put in to your mynde.

Capraper. Helu whiche bounde as a thefe and an eurt boet, wolde be led by the armed handes of wicked men from place to place with great rebuke and thame : graunt to me that grace | that I neuer be led bnto any fpine, throughe the perfuas fion of the Deule | 02 counfaile of any wicked person, but that I may be leade by the holy fortite bute all thynges that halbeples faunt bnto the . Amen. amount to minust one one of the

> Dow Chrift was prefented bnto Innas. The.ir. article.

De.ir. article is of the prefentynge of Christe buto din . Chaptas nas. for after they had brought Chrift buto the golden gate of Dierufalem, nat without his great papie; for ... one drewe hym by his garmet, a nother by the necke am the thirde by the heire of his beed they brought him fyrfte buto Innas bycaule his house was in the way, and they chought that they hulbe have ben rebuked : if they had overpalled hym, for as moche as he was father in lawe bnto Caiphas, whiche was the high billhop for that pere. And therfore they first presented Christ buto Annas/ willying therby to bonoze Annas, and alfa to recople of that great acte whiche they had done in takenge of Chate, az as the wile man faith , Letantur impij cum malefecerint & 10th ked men be alad whan they bo envl. and they recople in their mot micheuous Dedes. Alfo they first preseted Christonia Annas by cause that lesse befaut shulbe be foumbe and put in Caipbas for the condempnation of Christ leinge that Christ was also condep ned of fuche a wife fage and also high billhop as Annas was. In this house of Annas, our loade suffred .iii. thynges moche payns full to hom. The frafte was the hourible denyenge of petre. The feconde was the indifcrete question of the bilthop. And the thirde was the myghty stroke that the servaunte gave to hymbponhys face. First he suffred the denyenge of Detre, whiche was form and also payinful to Chaift for bi caufes, that is for the multibute of people that were present at that denyenge, second was bycame Detre was fo flacke to folowe his maifter . Ac. thefe caules and the other. iiii. Chalbe declared in the next article, en antime ad anot (I) ere

1920mer. z.

The Myrrout or Glaffe

There foloweth a leffon.

A this article we may take this lellon, that we thuld not be mothe afraged to be presented before a seculer sudge for the love and fayth of Christe, and to ware for Christe, for thereby cometh greate grace to man. Therefore our lorde sayd to his disciples: Whan your

enempes that betray you and prefent you buto & great judges of Matiro. L. the morioe be nat afraved not to fludiouse what ve shall save. it halbe gruen to you at that tyme by the spirite of god what re thall fave . And this is noted in this article, in that that annas is as mocheto lay by interpretation: as devotion. Aot that Ins nas not any tempozall judge may apue to that perion whome he subgethe any grace of denotion : but for as moche as those holve persones suffre greate wronges of suche sudges : the goodnes of god grueth to thole that paciently luffre iniurves : his grace. for all grace is of god. And her cunto the wpfe man fayth: Audi cas cens,et pro reverentia accidet tibi bona gratia . Dere thou & obep patiently, and for thy reverence, good grace hal come to the, and that aman invalt conforme bym felfe buto this article: he fluide remembre howe reverently and paciently our lorde and faupour Tefus Bobe then befoze Annas a the Jues. And then pray thus.

oft east oftiffer, and Captaper.

.13morer

They Annas: graunt to me that I never feare to be ledde of presented for they name and faythe, before any tiraunte of seculer moge of this worlde. And also that thy grace a right reason have ever the dominion in me, that I may be tene to present all mone actes/willes and despress but the cramination of right reason before that I do them in dede, thy grace at all tymes be puge allistant but o me. Amen.

Dethe benyenge of Petre. The .r. article.

was led to the house of Annas, Petre folowed a farre of to se the ende what they wolde do with Chist. There folowed also Johan whiche was well aquaynted with the bysshopes servauntes, and knowen to the bysshop, and there fore he entred in with the other Jues into the bysshopes palace, but

but Petre above without. And then John fpake to the maide that kept the douze, to let Detre come in . Ind whan the le Detre: the lapo to hom: Nuquid et tu ex discipulis es hominib ifius art thou nat of the disciples of this man , that is of Christe. And Pette lapor am nat. The wordes of this mayben ninght fementore to be spoken toz compassyon of Christe, and to admonpshe Petre to bewarre of luche compeigney as was then within in the courte, rather then to betraye Petre, for the le hym betye fearfull, he was lo afraved that he denved Christ to be his maister. The ministres and feruauntes stode at the cooks or free and warmed them felf. and Deter fode amonges them. And then a nother mayden laid: This felawe was with Jefu, and the competency that was there favoitruely be is one of them , for he is a Galilee, that is a man of the contreth of Galilee. Then Detre Detred it with an othe, and lapo: I knowe nat that man . After that by the space of one houre Euce, 22. f. the competancy lapo to Betre agaphe ! berply thou arte one of them, and (pecpally one persone colen to Malchus | whole eare 300.19.2. Detre Imote of: layo to Detre: Dyo nat Ale the in the garthen of orcharde with Jefu : And than Petre began to sweate to curse and banne and land: I never knewe this man of whom he fpeake and furthwith the cocke byo lynge or crawe. And then our loade tuentis. turned hym and behelde Betre. And Betre remembrynge the fays enges of Chaifte before, how that he founde thayle denge hym bes fore the cocke craw he went furth of the bullhopes palace or court and wepte full bytterly . And here fayth faynt Dierome : Detre Sup. Bat myght no longer abyde in derknes, for the lyght of the mercyes 26. of god dod flyne boon hom, and therfore he wepte; And Detre after this had ever in ble a custome to stande in prayer and were from the traff cocke crawe: buto the forme rplynge, in the temens braunce of his there denyenge of Christe. Also he bare always with hym a subarie, to wype awaye the teaces that continually fell from his even for his forme. And for the same forme be wepte so moche, that his face feamed to be adulte and burned with the teares. And therfore he deserved to have forgovenes both of his forme & of the payne due for his forme. This threfolde negation of Detre, was no lytel payne buto our fautour Jelu, for it greued hym bery mache to heave a le howe his owne chefe apostle, whom he had acozed to be called a ftone, wherupon he wolde founds and buylothis churche, to se hym (I say) so openly and so thannesially thay se to denye his own manster Charte. A that at the boyce of one mayben or moman. And note here that as a moman was the first mouer

Tobas. C.

Mat. 16.15

The Apyrour or Blasse

mouer of man buto fring, To a woman compelled the first prince and prelate of Christes churche to denve Christe openly . to that by this exemple the infimite of Detre mucht more clerely appece to hom felfe . And this is it that we fande in the .ir. atticle . that Christ fuffred in the boule of Annas, the Denveng of Detre which was hamefull to Detre and moche paynfull to white, and that for bi caufes. frifte for the multitude of people that were then prefent, for he denved Christe in the bylhopes palace, where as was at that tyme, moche people gathered, and therfore this lynne was moche moze greuous, than if it had ben done in a papuate and fecrete place, Secondly, it was the moze hamefult to Petre for his flaknes in folowinge Christe, for be folowed a farre of thoughe before he had spoken and made his botte that he wolde tather bye then benye hym. The thyade cause was the bylenes of the persone that moved the question buto Detre. for it was a wo maninat a noble woman, but a feru aunt, and other byle feruant, which was to moche the more to prebuke of Betre, that he worke Denve his lozde god at they questions. fourthly for Detre Moits ly and lyahtly Denyed Chaift at one worde of a poze and byle lers naunt. The .b. caufe is the periurie and curfynge of Petre, for this made his fonne moche arenous. And thertoze farth Somon De Callia: Detre inbis wood a his thetoto negation. De greats ly rebuke Chrifte, whiche had chosen so incontrant and unkynoe a perfon to his disciple and to his chefe apostle. ac. Ind fertip the greuouines of Detre fpnne byd appere by his great and cotinuall wepping, for a great fynne requireth great cotrition and penauce Luc. 22.28. There be. iii. thynges in this golpel that moued & induced Detre bnto penaunce. The frafte is lyngynge oz crawpinge of the cocke. The seconde was o respecte and beholdpinge of Christe . And the thyide was f remembraunce of the wordes that our lorde lapbe to Detre at the supper the same unght, that was that Detre funde denne Christ theple that might before the cocke crawe. Dur lorde fuffred Detre to fall for our example, that no man thuld prefume of hom felfe, fenace that the pronce of thapoftles bod fall. Ind allo that no man thulb bilpepre , lpth that Detre after fo greuous a fpn. was made p porter of heupn . Ind thyroly that Wetre fould lerne to have copallion of his fubietti. for thortly after he was to be made the chefe prelate of the churche. But where and Detre des my his mapfter Chaifte & Aot in p mount, not in the temple, not pet in his owne boule, but in the by Mopes palace flanoring and warming him felfe by the free with the ministres and servaunts

Lib20.13.

Zuc.22,15.

of the by Choppes. What Cianifyeth this palace or court of the bil hoppe but worldly connertacyon and maners. These ministers fignify deuply (the perfons. The feare fignifyeth carnall concus piscence and despre who so ever abyde with these companyes: he can not were and do penaunce for his fynnes. And therfore it is bery daungerous and periloufe to be conversant in the courts of paynces, for Deter byo but ones entre in to the valace of bilipop and anone he loft the bertu and ftrength of his foule and also denyed Chaite. What suppose you wolde be have done if he bad longe continued there . I feare that he wolde have then ben as our preeftes be nowe in areat mennes houles, that is worke in al poputes than lay men. But Deter went thens to do penaus for there be could bo none. In lyke maner the fterre that appered to the. iti. kynges in the Elt, whan they entred in to Dierufalem in to thepalace and court of Derode: the sterre baynyshed from they? (yghte | and whan they were departed from thens: itappe red to t hem agapne.

Dere folome bi, leffons.

De first leston is this; that the prelate of the churche !. ibulde be luche a perion as can have compallyon of the fraultres and infirmities of his lubiectes. The (S) Leconde is that no man thulde prefume of his owne bertue. The thy toe is that we hulbe relift and with iii. Hande synne in the begynnyuge | for one synne if it be not forthy but a way by penaunce / it woll drawe to it an other forme more areuous, eremple herof we have in Deter which at the first tyme enath . 26. be onely denyed his mayfter without ony oth oz other wordes. And the seconde tyme he denyed hym with an othe. And at the thy we tyme he curled i he sware and also he benned Christe. Dere pe may le howe one frine birngeth in an other frine moze wrenous than the tirtt . The .iiii. lellon is that if we fall into iii. one forme though it be but a fmall forme to our thenkenge and allo done of onely frapline | pet for no cause me chulde persener and cotynue therin . For to perfeuer in fonne (as the glofe farth) it gruethe an encrealynge to the fynne. for as the tople man allo (ayth: Dethat dispyleth or lytyll regardeth small synnes by lytyll and lytyll, he chall fall to moche more greuouse synnes.

£ccl .10.4

Marci. 14

the matter to the company of the contract the made.

The Approur or Blaffe

p. The bleffon is that no man thulbe difpeyze of the mercye of and what fo euer frine be hath bone , but let hym wepe & Do penalins bi. for his fpnnes .ac. The .bi. is that we foulde neuer beny Chaift.

who fo euer committeth ony moztal lynne: he Denpeth Chain for

he consentunge to the Deuril : forfaketh Chipfte.

Ca praper. Telu whiche fuffred thy telfe to be denyed thrice of & prince of thy apostles . whom also thou mercyfully beholovnae made bym to wepe bytterly for his fpnne: I beleche the beholde me with the epe of thy mercy that I maye worthelpe were in the Coatt for mp fpnnes/and that I never denpe the my load god nep ther in woode noz in bede. Amen .

> Dowe our lozde was impten boon the cheke. The .ri. article .

De .ti.atticle of the imptynge of our loade , for in means

tyme that Beter outward in the courte denved our 1020 iff.tymes our lauyour Jelu was in the houle : welent befoze the byshop Annas, where as Annas moued bus to Chaift an bumple and folishe question before and in the audis ence of all the people that were there prefent that was of his dilep ples and of his boctrine, and Jelus answered not one worde of his disciples, for as at that tyme he could speake no good of the for they all had forfaken bym that nyght | teachynge vs therby; that whan we can nat truely speake ony good of our negabbours then we huld kepefilence and freake none eupli of them .thound we knowe it . But to the other question of his boctrine Telus answered the wrace that it was not eurli not suspecte: but good and holpe, and that he proueth by the place and the compenter where and amonge whome befpake it layinge: Ego palam locate Summundo .&c. I spake openly to the people, I euer taught in the finagoges and in the temple whereas the Tues ben gathere together and I waketh nothenge in priupe comers therfore the quere of them that harbe me | for they can tell what I have farte and taught, and here our loade byd fo moderate his answere that nother be wolde hobe the treuthe not pet be fene to befende tipin telfigrupinge to be a fourme and a maner howe to answere mos Derately buto our abuerfaries, fothat we nother hope the trenth not pet proude or moue them against be with our words. Then one of the mynysters smote Chapte boon the cheke savenge.

30h.18. €.

30b.18. D.

al . ol : 120

Sic respondes pontifici ? Is this a good answere buto the bilhop Thibem. This froke was fo myghtye and greate | that the fownde therof was herde ouer all the palace and it was fo ftrongly gruen that the papite of his fyngurs remanned in Chattes cheke , whiche Depute we may well fe and percepue in the image of his face that he gave to the bleffed woman called Meronica. This image was lately in Rome, and it Gulde feame that hemyghte not grue to fore a froke with his bare hande, and therfore it is moche lykly that he fmote Chaift with his gawntlette faying: 4sthis a good answere buto a bishop , this he spake with great arrogance and promoto without one reuerence buto Chritt, and this ge ded to pleafe and flatter the byffhop. Of this troke faint Ambrole faith That it was so paynfull that it had ben sufficeent for mannes re Demption. It was to behement , that therby all his teeth in his bed were moued or lowfed, and also his note and his mouth gul thed out of blode. Dur lozde wolde abudantly and plentuoutly fatilitye for our lynnes. And therfore be most byah in noblenes ! was limyten of a byle wretche . god was lmyten of a lynner , the losd of his feruant, the creature of his creature, the governer of the hole worlde of a byle porcyon of the same worlde, the moste mercyful redemer was impten of bym whom be came to redeme. if he wolde recepue it. This cotumely with many other that for loweth our load fuffred for by with al paciece a milones, to that with great mylones he answered to hym that smote hym: Si mas 360cm. le locutus fum testimonium perhibe de malo . &c. If I haue poten euell beare witnes agaynft me of that euyll. But if I haue an , (wered well / truly and conveniently / wherfore both thou impte me . This answere of Chrift as laint Auften layth/was not spor Sup 3006 ben of any impacyence | but gentely and (wetely he byo reproue tract. Lrui that feruaunt and called buto his mende his bukpudues. Ind berunto fapnt Barnarde farth. D merueylous greate bikynd. nes | this fame Malchus whom our loade but a lytyl byfoge byd cure and heale his right heare the whiche Peter byo impte of. Denowe was bolde to impre so cruelly his lorde god and curer. D good Jefu in what compaigner arte thou nowe , howe moch was the pacyence. Howe great was they; crueltye and inpacpence. But well they/nell they/the paceence ouercomeththeys malpce | thy loue they enuy | and thy pitpe | they crueltye . Ind thus pe may le that this imptying is couentently nobred among! the articles of Christes pallyon, also therm was fulfylled the las ping of p pphet: Dabit peutiett fe maxilla: he fhall offer his cheke grefi.3. D. to the

The Dyraut or Blatte

Brich. s. 2. to the Compter . 3nd an other prophet latth : Percutient maxillam iudicis Ifrael: they hall Impte the cheke of the tudge of Afraelt. Cap. bit, D This froke was fygured in Michea/ whiche was impten boon the cheke: bycause he sayde the treuthe buto Achab the kynge of Afraell as it is writen in the thyrde boke of the kynges.

I Dere foloweth a leffon .

f this article we may take this leffon , fythe that Chrifte wolde be buffeted and impten for bs: it is couenient that . we ftoppe our mouthes that we fpeake no thong contrarp the honour of god, and also that we excite and moue our selfe to fpeake and do that is good. And in all injuries and contumelies bone bnto bs: that we have pacpence by the example of Chaife, whiche dod bouchlafe to goue us specyally in this popute an ere ample of great pacpence. And also a man to conforme hom felfe buto this article: may to remember the great froke of Chaifte. apfe hom felte a moderate clappe or ftroke for all his lyes | eupl and barne wordes, and then pray on this maner.

1 3 praper. Telu whiche wolde be imptten for me moste buworthy . of the byle minister and servant of Annas: graut to me I bes Ceche the thy grace that I may stoppe my mouthe from all eupl and bayne speache , and that A neuer cease frome thy laude and prapipnges. Imen.

1 Dowe Jelus was presented buto Capphas.

The . rii. article.

De.rii. article of the presentacyon of Christe buto Cape phas whan our lozde had taken that great ftroke in the boule of Annas , Moztly after Annas fent Chaft bound as aplitye and worthy death and therunto condempned by bym , he fent hym (I fay) buto Caiphas gruyng thankes bn to the ministres that it wolde so please them to bypnge Chaiste first buto hym. Annas (I say) sent Christe to Cayphas . for he was the cheife bift op for that yere, and fo to him it apperterneth principally to entreat of the condemnacyon and death of Christ. and for the same cause there were gathered a great companye of preeftes and feribes in the forfande house of Capphas to counsell berin. In this house of Caiphas Christe dvd abyde buto the mooninge, at the whiche tyme he was ledde buto Pplate. and in

30h.18. D.

And in this house he suffred .iii, thonges that were moche payme full to bym , that is: the falle witnesbyng the crafty adjuracyon and the most dispitefull confutacyon / as it thall appere in the ap ticles folowing. And here note that this prefentacyon was more arenous buto Chaift, than the first that was to Annas, for this Capphas was the chepfe bylihop for that pere. And also he was moze crafty and moze malicyous than Annas , and that well ap, pereth by the interpretacyon of his name. Capphas is as moche to fay by interpretacyon as a crafty or wolv fearcher, for be more craftely byd fearche for falle witneshes against Christe, a whan be coulde tynde no convenient testimonye agaynit bym: then he malicroully and craftely by hom felf toke occasion in our loides Wordes of his dampnacyon as we hall declare bereafter in the ritti article. D how payneful is it to a good man to be prefens ted before fuche a judge | fo craftie | fo captious | fo malicyous | and replete with all cnup. It is lapd that from the house of Ans nas bnto Capphas house were an bundzeth nepnty a .titi. palles by the whiche (pace about .rrr.tymes they condemned hym, and foued or fort boon bym bilydes many other tormetes a paynes.

There folowe, it. lesson. The strike that the feruantes of god shifts not be moche astayd to be presented before eugli and wicked sudges. For the more wicked the sudge is the more grace therby commeth to the servauntes of god. Exemples herof we have in the glorious apostes Peter and Poule whiche suffred beth binder the moste cruell Judge Pero. Also in sayinte Laurence, whiche by the moste wycked traunt Decruis was put to beth, and so of many other holy sayintes. The servand lesson is this/that we shall depely remember alout euglis that we have done, and so present our consequence before the hypo Judge Christ and also before his bycar here in erth our curate to be duely exampned, so, our saugour Christe discepted not to be examined before the prencys of the preesses, the seriours of the Jues. And pray as followeth.

O Iclu which for me most busynd wretch wold be lent from Innas buto Caiphas a also wold be examined before hym graunt to me I befeche the for house of thy name that I feare not the tudgement of eurli persones / and also that I may appear in thy sight with a good and pure conscience. Imen,

The Myrrour or Glasse

Of the bryngynge furth of falle testimonie agaynst Christe. The rist, article,

Libro . riii.

Pertitiarticle is of the layinges of it, fals withelles, for whan Christe stode betore Caiphas the hyghe prince of prestes, and all the counsaile there gathered by some colour they myght put hym to death, and yet

Marci. 14.

John.2.D.

Mal. Erb.

by fome colour they might put hym to death, and yet they coulde fynde none convenient wytnes, thoughe many falle witneftes were brought forth.then at lafte there came two falle witneshes of the whiche Symon de callia layth: The countell of the Tues faughte for teftimonie agaput Chapft that buder the colour of justice they myght put hym to deth. whome they perfus ed of pure enup but they laboured to cloke the crueltye and enup of they myndes with & cloke of fullyce, and therfore they laught for falle witnes. And here note that it is to the brabe laude and prayle of Christ that they could not fynd the leste thringe that be was culpable in or to be reproued | and note wele that it is way, ten: Falfum testimonium. They laughte foz falle testimonte foz they mught neuer fynde true wytnelle agaynst bym. But at last two falle wrines came furth and layo: We herd hym lay, I may diffror this temple of god that is here made a in.tii.dapes burld an other temple. By this testimonie they intended to proue that Chaift wolde blurpe buto hym the power of god as if he were god but these two were false witneshes for they chaunged the wordes of Christe and also his sense and buderstandrige. The wordes of Chrifte were thefe: Soluite templum hoc:et in tribus diebus excitabo illud / That is / Diffolue this temple (that is kyll or fley this bodye of myne) and in thre dayes I shall tayle it by agayne. He ment of the temple of his body and they spake of the material temple in Dierulalem, and therfoze they added in they? teftimony: Templum hoc manufactum: This temple made by the band of man whiche wordes Christ spake not , and therfore thep bare falle witneshe agaynst hym and that byd not a lytell hurte oz greue Chrift. What man is be that wol not be for to be falfly accused though he (as every man is) be mutable and many then aes do offende . Dowe moche moze then fulbe Chaifte be fozpe to be fallly accused byth he in nothringe can offende, for he is the ellencyal treuth of god and the felfe god in Substance . Dere faint Anselme in his boke called Cur deus homo merueplynge of the mischeuouse mynde that the Aues had, so to procure the death of Christe

Chaffe : answered to hom felfe intructe by the spirite of god and fayth: A thynke that there is none other cause of they malyce to wardes Chaifte, but that he continually and fably heape truthe and justice both in his dayly speache in his teachyage and allo in his lyupnge. And contrary wyleithe Jues were quellifalleibit tulte and craftye or disceptefull, for the whiche Christe harplye rebuked them, and thereoze they procured his dethicor they wold have none to lyue that bulbe be better than they: lelle that they thulde then be reputed as sprifull men, and so suffer great wame and rebuke. This counsel was spoken of by the holy patriarche Jacob lainge: Simeon et Leni fratres: vala iniquitatis bellantia. Bentt. 49. &c. Someon and Leny bretherne armed or fepahtyuge bellelles A. of iniquitie, I wolde that my foule or lyfe came not in to they? handes power or counsell. And of this text the ordinerpe glose farth that the briftoppes a preeftes were of the tribue or ftocke of Lent, and the (cribes for the more partie were of the flocke of Symeon.

T Dere folome alellon.

I this article we may take this Doctrine, that we fulbe hate and abhorre all falle teltimony also all falmelle and .. lpes for Chrifte by falle teltimonge and by lpes was con Dempned to beth, and as ofte as we speake falle witnes agaynft our nevalbour we condempne Christe buto the death / almoche as is in bs . And howe abhominable this fpnne is: Ifedoze in Libro . m. his boke De fummo bono heweth fange : De that beareth falle Capilis. witnes: offendeth against thre persons, that is againste god. whome he contemneth by his (wearynge and breakynge of his commaundement. Also agapust the sudge, whome by his lyeng be discepueth. And thyzdly agapust the innocent, whom he burs teth by his falle testimonie. Ca paaper.

Jelu whiche wolde for me be blamed of the Jues , and by they; faile testimonie accused; graunt to me that I never blame or rebuke man for the , nor fallely that I accuse any person and also that I pacpently suffer all falle acculacyons for thy hos nour and glozve. Amen.

Dfthe blafphemy imputed to Chrifte. The riiti. article.

The Pricoucoz Blaile.

De. tittlatticle is the falle impolicyon of blatbeme buto Chatte. Capphas the cheyfe paynce of the page at and the biabe bythop for that pere, lepng that Thrift wold not ipeake of aniwere to they faile accutaceons Ind that fuche teftimonies as was looken agapufte bym | were not fufficeent for his condempnaceon : De was gretly troubled bycaule I fay he coulde fynde no caule wherin he myabte accuie bym a fufty condempne bym, and then be lo kyndled with worth in a great furpe of inpub be arole by with great inpacpence from math . 26. his feate of biantite and fayo buto Jelus: Nihit respondes ad ea que ifti aduerium te teftificatur ? Wel thou not answere bnto such causes as these persons lay agapust the . By the inozdinate mos upnge of his bodye be made knowen the furpe of his mynde, as Sup Bat. Bebe favth where as temperance and grauttye beleameth a pzer late and a tubge both in his wordes | Dedes and gesture. And as Somon de Callia favthe : Capphas role bp for pnqupetenes of mynde and to by his cruell mynde be was made higher then hym felfe / foz a man ftandpinge is hygher than whan be is fyttying be prouded Chrift to answere | not for the intent that he wolde bes leave his answere or take his erouse: but hearynge his answere be invabt peruert it and take therof occasion to accuse hym . but Felus wold not answere he held his speach meakly for he knewe that Capphas wolde take fumme occasion of his answere where by he wold accuse hym, therfore Jesus wold not speake, & that was not of any displeasure of feare: but for a misterie, as knos wronge that he whiche moued hym to speake: Dyd it of a crafte and fraude, and not to knowe the truthe . Allo he kepte filence to apue be example to contempne the falle craftes and differtes of our aduerfaries , and therfore he wolde rather Grongly Beade his filence than to defende his cause without ony profyte. And of this filence was spoken longe before that tyme, by the prophet Efait. 53. Clav: Quafi agnus coram tondente se obmutescet . &c. De Calbe as dumbe as a lambe whan he is home, and he hal not open his mouth to arue answere. And the prophet Dauid saith in the per for of Chift: I as a beafe man hard not: # I was as a dumbe man not openpage his mouth. And the moze that our laupoure Helus kepte filence to them that were not worthy his answere: the more Capphas the billhop beynge in areate furpe / prouoked Christe to answere. And therfore with great indignacyon and Etath . 26. inpacpence he faid to Chtift Adiuro te per deum viuum vt dicas no

bis fi tu es Chriftus filius dei: 3 abiute the by the lyupnge god/

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or charge and commaunde the by the bertue of the lyuvinge god! that thou fay buto be if thou be Chaift the sonne of god lyuynge. This adiuracoon Capphas (pake of a falle craftie and Difceptful mynde and not for to knowe the truthe. And therfore farnt Dies Supmat. rom layth: Cayphas byd adiure Chailt by the lyuynge god, that 26. for the reuerence of the name of god : he thulbe answere and speke buto them not intendeng there to knowe the truth, but to take occasion of his wordes to fallly accuse Christe, D what madnes and wickednes was this, fraft they fent to take hym and fo they bounde hym as a thefe worthy deth. And now they exampn bym not to knowe the truth / but rather to fynd some occasion in hym whereby they myahte accuse hym buto Polate as worthy death. And this adjuracyon was a greuous frine in Caiphas, for it per terneth not to the inferiour lo to conjure the superiour without a reasonable cause to say the treuthe. This not with frandynge Christe for the reverence of the name of god wherwith he was adjured: he answered and spake the truth fraste that they shulde not ercuse theym selfe but that they berde hom save the treuth . and also that he wolde not be noted to contenne the name of aod. for thefe caufes Jelus answered & layde: Tu dixifti , ego fum. &c. Wath . 26, Thou haft fayd the truthe, I am the fonne of god notwithftans f. Dynge, I fay bnto you that from henlforth orherafter pe fall fe Marti . 14. the sonne of man, that is, pe shall se me, whome you nowe cons tempne and chamefully entreate, lyt on the ryght hand of the bers tue of god, that is in maissifie and power equall and one with god the father and ve fall fe me cume at the day of judgement in my manhode with great power and matefile in the clowdes of heuen. Than Capphas whiche befoze role bp in a greate furpe Sup Mar. hearpinge this answere was moze mad, and so cut or rent his gar mentes, toz as Bede farth whome that furie made ryfe from his feate: this madnes provoked hym to cut and renthis bestiment. and as Symon de Callia farth, this cuttynge of his garment both thewe a folythe divition in his maners | and also the want of the bond of Charitie. And in this acte Carphas dyd also pros phicye | thewange and signifyenge by the cuttynge of his gar ? ment, that the Aues thuld thoutly lefe they dignitye of pecelthod which began in Aaron, for when he cut his garment or clothyng he made that openly to be sene, which before was secreat, and so consequently be cut and put from hom the couerynge of the lawe, though he knewe it not: nozyct intended p, foz he onely cut his clothynge: that he mygh: make his acculacyon agaynt Christe, more

Libzo .iitt . Lib10.13.

more greuous, and to thewe that thynge by his boynge: which be fpake in his wordes, for he lapde that Chrifte byo blafpheine god. It was a cultome and a maner amonges the Jues p whan they berde any blasphemye spoken agaynst god: they wolde cut and tent thep; clothenge of garmentes in token of folowe and de teltacpon of lo great a cryme. This greuous lynne of blasphemy the paynce of preestes Capphas byd impute to Chiste saynge: Blafphemauit : De hathe blafphemed god attributynge and gy uyinge that thence to hem felfe: whiche is onely propre to god. What nede we of ony other witnes as he myght fay we labour in barne to fearche for mytheffe agarnfte bym, for he hath fpoken openly and before al your prefence, pe haue hard hom fpeake biaf phempe. D weeche and papice full of wyckednelle, he spake no blasphempe but the treuth thou bost blaspheme the sonne of god, for thou well not apfe that thenge to god that apperternethe to god , thou reputeit the ellencyall fonne of god to be a pure crea . ture, and therfore thy blasphempe chalbe with the enermore to the eternali perdiceon and dampnaceon.

Taleson,

Of this article we may take this leson, that we shulde be pure and clene from all biasphempe both in our selse and also to other persons, in our selses; that we nother do no; say any thynge wherby the name of god shuld be biasphemed in bs o; by ds. And also that we move not ony other persons to biaspheme god. And a man to conforme hym selse to this article let hym in a contrarie maner blysse o; prayle god in this o; lyke maner. Six nomen domini benedictum. &c. Blessed be the name of god nowe and ever. Amen. And also pray as soloweth.

Telu whiche byd luffer the abhominable synne of blaspher my to be put byon the: kepe me that thy name be never blasphemed by me in worde nor in dede and that never ony blaspher mie/or ony other eupl word be spoken or bettered with my mouth.

Of the Condempnacyon of Chille. The .rv. article.

he. rb. article is the condempnacyon of Christe buto the beath. Whan Cayphas the prynce of preestes had saybe to his compaigney that were there gathered in counsel, pe all have nowe herd hym speake blasphemy, be asked of them what they thought, and then they al answering saybe:

Sapo: Reus en mortis : De is worthy beath/he hath beferued beth. enath . 16. This they fand that they malice thuld be openly knowen, and s. though they dyd not so intende: pet it was so done by the permis from and fuffrance of god, as many other thrnges here fooken and bone in thefe articles . And beholde here (layth Symon De Hibro. w. Callia) howe justoce is oppreded | bertu put bider foote | and reason betterly subdued to they malice, in so moche that all the princes | wole men and leniours dod agre in one lentence to cons demne to deth the rightuous person. And there was not one that wolde speake for the innocent , that wolde defende hym , ercuse hym log require resport of that he might answere of Desend hym felfe but all they condempned hym as worthy beth where as Chaifte fpake onely the treuth , and note here the merueploufe Mard. 14. folyshenes or rather madnes of this bishop , howe he syttynge in the place of a judge, byd peruerte the o202e of justyce and of the lawe. Typh be gave fentence of blasphemy agaynit Christe and after that he asked counsell of suche as satte in examinacyon with bom faveng what thonke you in this cause . and they sayd: Reus eft morris: De is worthy death . Suche a junge hath fuche couns fellers, they were the accusers of Christe, they discussed and era mined his cause and they also gave sentence and all contrarie to the order of the lame. They fand he is aplive and worthy death. If Chaift had blafphemed as they faid that he byo : they had then Leuifag. fand treuthe , for who fo ever dyd biafpheme the name of god, by L. the lawe be hulde luffer death, for he hulde be fronco to death. 2But for almoche as Christe dyd not so in dede as they sayd: ther fore they lentence was falle and wycked. And therfore this cons Demphasion of Chaift buto the death : is conveniently nombred anionaes the articles of Christes pallyon . for what man is there that wyll not be beup and lozy to be fall p condepned buto deth, how moche then shulde Christe be fory beyinge moste innocent, and the lyfe of all lyuvnge creatures, to be conbempned buto fo Chameful a peath of the crofferand that by those persons : whome be came to faue and beloe. Dere folowe sit lellons .

I this article we may take. ii. lellons. fyzil that this boyce of the Aues : Reus est mortis : De is worthy death | whiche was spoken of Christ most amocent, that this boyce (I fap) no wer reft of be founde in our bertes and mouthes. Ao; that it at any tyme be scuely berpfped in bs : as it may be of enery persone thatcom

The Myzrour oz Blasse.

that committeth deedly frame, for of every fuche person it mave " be truly (poken; De is worthy beath, The leconde is that if at any tyme we be perfued and also condempned to the deth fallely innocently or without inflyce | and for the name of Chrifte: that we be not troubled , but rather glad and topefull remembange Math.r.13 (as Chrift fapth) that our reward halbe great and plentuous in beuen if we here paciently fuffer for Christe and than pray as foloweth or in lyke maner.

C Apraper.

Felu whiche feared not the Wycked boyce of the most erus ell Jues when they land of the : Reus eft mortis : De is wo; thy deth, and pacyently dyd luffer the same for me most wretche: kepe and preferue me that I never be founde worthpe eternall deth in thy lyght. Amen.

Of the buffetynge or imptyng in the necke of Chrift. The rbi, article.

De thi acticle is the beatynge of imptynge of chill in the necke with they? tystes for whan Tesus hadde confessed hym selfe to be the sonne of god whiche the Tues toke for the most blaspheny that might be: then all the compenney that were prefent fel boon bom loke mad men rebubyinge and mockyinge hym fome dyd fpytte in his face and Math , 26, fome byo lmyte hom in the necke with thep; fyltes as lapnt Das theme farth : Comonip luche persones as be taken for foolys or byle perfong and bifpyled be fo impten in the necke. Therfore in that that the Aues bet Chift with they foftes in the necke there is not to moche intended in this article | the payne that then be fuffred . as the cotumely and dispisynge . for that . they that tyme reputed from as a foote and a byle perlon , for therby he was moc ked | (corned and blasphemed and therfore they also pinched inip ped him and pulled hym by the chekes & by the hepze of his berte. whiche all he fuffred pacpently | and fo was fulfplied the fayenge Elate.l. C. of the prophyt whiche layo in the person of Chrift: Corpus meum dedi percutientibus : et genas meas vellentibus : 7 offer my body pacyently to them that Imote it , and my chekes to them that pyn ched them. And these laste wordes some men expounde them, of the rentpuggand tearpnge of Christes chekes with the harpe Lita Cuper, naples of the moft cruell flues , and fome Doctours Declare them Efa.l.capi. of the pullyinge of Chaiftes hepre out from his berde, & whether of these

of thefe be true or that both be true (whiche I rather suppose) I may well fe and preque that the curfed handes of the most cruell Jues were not lactate with imptying / beating a spytting in that most swete face of our fautour felu, but also they rent his beaus tious face with they mayles a pluckyng out the heyre frome bys berde, and as Symon de Callia latth: This imptyng in preck Libro etil. may lignifye bnoer a mifterie the obitinate malice of the Jues, wherby they cotinually curse our fayth whiche toyneth by buto god, and also it signifieth the crueltie of the paganes which coti mually labored by they tyrannie to diffroy a cut away our farth. for the pagans before of they were conerted to the faith: they put to deth as many farthfull people as they might get. Colaphus is properly called a beetyng in the necke with offit. Dowe fpually our fatth is called the necke of the church for almoch as it toyneth the bed athe body togyther that is: chillians be toyned to chift by fayth and this faith hulde be frong as the necker and therfore in the canticles it is compared to the to wie of Dauto which was Lant.4.18. bery fronge. Dur fautour Jefus was impten in the necke .tl. tymes in the house of Capphas, and there were gathered in this counsell of the Aues agapufte Christe, Irrbit. Aues.

TA Lesson.

A this article we may take this lellon , that we be well ware that we neuer beate Chaift in the necke : as favnte Bebe layth: All falle chriftians that confelle Chrifte in Sup Mas wozde and denye hom in thep; lyuyng: they beat Chiff cap.14. in the necke for Colaphus is that froke that is apuen bybynde a man. They also be beate Chaifte in the necke : that paefer they? owne honoz and glozie befoze the glozy of Christe. Ind alfother that Claunder they negghbour bybynde his backe. 3ma man to conforme bym felfe to this acticle be map que bym felfe a clap in the necke | in the remembraunce of all Chriftes frokes, and then praye thus.

Ta prayer.

Telu whiche wolve be imprien by the cruell Jues in the necke for my loue: graune to me that I may to confelle the my lorde god with my mouthe; that I never do contrarpe thy Dieceptes in my Dedes. Amen.

T.De D.L

The Abyrtour or Blatte

Of the lottyng in Chriftes face. The rott article.

Berbit arcicle is of pipitiping in Challitace, whan al the Jues had accused Chill as worthy to dre 1 then they dyd lygute in his face | as in a perione most byle | abtecte and to be dippled a perion curled and replos

Mat.26.

Maris & web of god , and therfoze as the go:pelliapth : Cepefunt,quidam confogere eum: Some beganne to ipute bpon hym land that in bis moft amiable face as ADathewelapth: This ipptipace was Done and suffred of Chaifte for many causes, Jyatt to note they? Libio. riii. areat bukynones: as Symon de Callia laythe: Durioide ded fortte on the erth and made clay and therwith anopated the even

of hom that was borne blynde & fo gaue to hom hos foght which

304.9. a. be had not by nature. And nowe the Jues to thewe they bushend nelle lond defonle the face of our loade with they? foule luptions ges. Secondely they fpyte in his face to his great fhame and bef pection, for it was the propertie of the Jues to ippite in the face of hym whom they dispyled and reputed as a byle and abject per fone : Dabhominable maner of the Jues whiche abhorred not to Defovle that most amiable and louly face the whiche angelies have great defrie to beholde whichens ful of grace a favour and Defired of all good people for it is plyfe conforth & helth of al p be holdeth it a not only they byd (pyrm dis face but allo they count and retched & fo caft o foule flynking flegme into his fagze face . Therfore Dathew laith: Expuerut, that is they retching a cous ahynaidyd fpyt it into his face. Ind Marchus faith Confpuerur: that is not only one plon but many togither byd fpue in his face.

In fcemoc De paffione Domini .

कार हिंदि पार्ट in Comoch that o most bleffed zamiable face was made fo abbomi A 1.043 nable to behold as if it had ben full of lepzerand p was thorough they: fpittyngi fcratchyngi a beatyngias we hall declare in the nert article. And so was tulfplied in chaift & pohecie of Elay las Cla.lii. A. Png of chailt: Nonerat ei fpecies. &c. There was nother beautye snoz fanour in his face we se bim z we might not se his face it was fo conered we blode a (pyttyng), we reputed hym as a lepze and Impten of god as p most weetched but he was wouded for our ini quites a oppressed for our linnes a not for his owne. And herunto faint Barnard faith. O good Jelu thele molte weetched a cruell Ques haue wt they ftpikping fpuping defoyled thy face fo beaus tious zamiable y andelles defire to beholdit which fulfplleth all heurns wf tope a gladnes, which both rich a poze in p worlde do

worthip a yet good lord the wretched creatours ded impte fand

dispile of as a byle feruant/thou beyng the loade of all creatours. 11. Bere Harring to Pere toloweth a letton. Gurani go i. a.

Tthis article we may take this Doctrine , that we oughte offigently to be warre that we never frytte in the face of .. god as the flees opd, which we bo when we defopte our Soule & colcpence with onp fylthy thoughtes og bedes , fog Chailt both rest in the soule and conscience in the whiche his face of pma ge is hole and perfer. And therfoze who to ever defoyleth his con trience with deedly lynne: he spytteth in the face of Chill, laint Dieront farth that ourtoide Jelus wolde luffer pacyontly luche buy Mar. Ipp tipuges in his face: that therby he might walle our confeys ence whiche is as the face of our foule. And that a man mighte sonforme hom felte to this acticle, be thulde forme and pmagne in his mynde: Chifte houribly in his face beformed and beforled with the spyttynges of the Jues, and then be shulde thanke hym with all his herte for his great pacyence, and fo gloriffe Christ toz that rebuke and fhame. Allo we fhulbe remember howe ofte the haue beforled the most beautifull face of Chaift in our confey ence by mortall fynne. Wifo howe oftentymes we have recepted bawazthelpe the bleffed bodpe of our lozde and deforted it with our folthe footpli, and then prage thus.

C 3 praper.

Jelu whiche wolde luffer thy most fayze and ampable face to be desopled for my lone with the folthe spottenges of the Jues: graunt to me that I neuer Defyle the face of the pmage in mp foule | bp mp fpnfull actes or fplthp cogitacpons. Imen.

> Of the Imptynge of Christe in the face. The rbitt article.

De, rbiil, article is the imptynge of Christe in the face. Of the whiche farnte Wathewe farth thus: Et palmes ei in faciem dederut : Ind they (mote hym grath. 26 in the face with the paime of thep; handes, as the S. hande whan it is closed it is called the fysterio whan it is open and speede abrode it is called the palme. Is papias and Afgooze faythe. So nowe they Imote Chaifte with they? cap. 14. open handes bepon the face . And this imptynge maketh a papias luspecyall article of the passyone of Chapte I for asmoche as a per bar bic. manne bothe fuffer moze payne by fuche smytynge in the face:

D.ii.

3fpdozus

The Price of Gialle

1 12 10 2

14.In finc.

tris (petato

then by imptyinge in the necke, for in the face of man at all & fens ces of wittes, and also the face is moche tender and foone furte. And therfore it is very like that by fuche laptional in the face me bloderanne out from his noofe and allo from his mouth though Libro. till. it benet waten by the enangeliftes. for as Symon De Callpa Capthe That the enangelittes opd omitte many thruges Declar tringe the briternes of Chaftes paffron, whiche pet wemeable beleue, and that was bycaufe the enangeliftes wrote onely for the truthe of the historie to be had | and not paperpally to excite and moue the effecte of compallyon in be. D what ename and greuous fynne of the molt wicked Jues was this, o thepomoloe onp marc. io cruelly impte to pleafaunt a face & But as fapnt Dierom faithe He wolde pacyently fuffer to to be impten with they paimes ? that we with our handes and lyppes . that is with our morkes and wordes myght laude and praple bym. Allo we may lay that he is imprien in the face: whiche is rebuked and reupled to his owneface. And in this maner allo was Chailt Impten in the face for he fuffred many rebukes | contumelies and bilppfpagesiopen ly to his owne face fooken. And ofthe prophet Clay in the nerfor Elaie.l. C. of Chrifte | Faciem meam non auertijah increpantibun er confpuen tibus in me . I have not turned my face frome thepm that reupled and rebuked me and forted boon me, for the Tues byd not one lve fmpte Chaift bpon the face; but also they reuyled hom to hos face with many opprobrious and biasphemous wordes, which all the evangeliftes do not expresse. But pet Lucas touchette them in a generaltie favenge : Et multa alimblafphemantes : dice o Muc. 12. 15. bant in eum : The Jues blafphemyng Chaift : fpake many othes

There foloweth ,ti.leffons .

opprobatious wordes to hom.

De firste leston is that we shuld be ware that we smyte not Christe in the face with our palmes, De Impteth Christe in the face with his palme (as saynte Austen fapeth: Whiche boethe hurtte and offende the inter gryty and the perfecepon of the ymage of god in his foule, and therfore a man fallynge from grace by mortall fynne both fmyte Chaifte (as it were) in the face with his hande and emply worke. for therby be offendeth and burteth & integritie & pfeccoon of the i. image of god in his foulc. The,ii.is/as chift our god opo neues ment Person

Buerte and turne away his face from fuch rebukes blafobemies disprivaces persecucyons and spytyinges, but rather gladive and pacpently dyd offerhis face to them for our love : so shulde the in tyme convenient not refule | but rather gladlye luffer lyke thyriges for the love of Christe, And then let bs worthyppe hym and may we as foloweth.

Tapaper. Helu whiche wolde luffer toz my loue thy most louely face to be impten with the handes of the moste wycked Aues: graunt to me that I may ever kepe the face of thone ymage pure and budefoyled in my foule , that it never be spotted or burte by the funfull handes and workes of my iniquityes or finnes. Ame.

> I Df the coverynge and blyndfyldynge of Chriftes face. The rir article.

De.rir.article is the couerynge of Chaiftes face for egar. 14. as the Golpel faith : Velauerunt faciemeius: They B. couered his face, who so ever covereth the face of an other person : he hydeth that face from hym, and so the Jues hydd the face of god from them . And this

conervinge pet continueth buto this daye boon the hertes of the Tues | for they well not le and knowe god as they hulde bo. D mad blyndnes and blonde madnesof thefe buhappy Jues, that most pleasaunt face whiche the holpe patriarches and prophetys and they; formar fathers greatly delyzed to come and with conty muall and longe lyghenges delyred to le it, but thefe toycked Au es / when they had it present and myaht have sene it / they wolde not, but covered it and hyde it from them. Doples delyzed to le this face whan he lapd! Oftende mihi faciem tuam: Lozde feme to me thy face, allo Dauid land: thewe to be thy face and we ! falbe fafe . 10 fal. lrrir. Alfo in the canticles it is waiten/fbewe Cant.2. D. to me thy face for it is very fapre. All the fathers also in Limbo pfal. lerus. patrum byd cree and lay: Come and thewe to be thy face loade that lyttest aboue Cherubyn. And at laste: De that was thus delyred of all good men: came and themed his face to the Tues. and they as most weetched coursed his face, not for that he shuld not le they? lynnes but to hybe hys face from them lelfe as Bebe Sup Mar.

but this person Chapte is moche more of dignity then Moyles.

Ditti.

Erod.zz.

favethe: for they? sooze and blynde ep ene myghte not beholde Ero.34. D. the face of Moples: Excepte that it were fyilte coueted,

The Prevouror Glasse

And therfore his face is moche more glorious and thingage then Apopies face was, though Chaiftes giozp were at inwardip and outwarply couered with a clowde of a mortall bodge pet there was a lytyll sparke of glozpe shynynge in his face, that dyd to alviner and beat in the eyes of the Tues: that they could or wold not pacyently beholde his face | but couered it and hyddriftem them felfe, franifyenge therby (though they so byd not intende) that no infidele and funfull person turned from god: myabte le and beholde the face of Chaifte . for it is byo from them A figure of this coverence and blyndfyldyng we may take in Samplen which for the love be had buto the funful woman Daltoa: he loft his frenath the was taken of his enemyes this even were putte out and also he was fatigate and werred with manifolde illust ons and fcomes. So our ftronge Samplon Chaift Telus was ferued in toke maner as it appereth in the articles of his paffvon. and al that was for \$ love of our synfull soule, to whom he spake by the prophet . Thou haft bone fornicacron with many frauce Diet. louers , pet returne a come agapne to me and I chal recepue the.

> China del prose ovastio di erine, mag man calibrate in C A teffon.

arch and a most most son to continue our I this article we may lerne this leffon that we ought to be wele warethat we meuer blynofylve Christe or coner his face . But alas many Christpans nowe a dapes do couer Chia! face, whiche do frame printly throkynge that god both not fe them. Also they do couer Chaiftes face whiche feeth all thynges that bo chaunge | grue or fell craftelpe | that thouge whiche vs es upil or nought: for a good thringe. Alfo they couer Christes face which do bethe or couer the Image of god in they foules with the cloke of wolfull ignozans of fonne. And therfore fapute Dies rom farth, that Chaiff wold have his face covered, bycaufe that be wolde take awaye the court and cloke of ignorance and fring from our hertes.

Sup Mate

Judić.16. E.J.

Dapraper. Telu whiche dod luffer for my loue thy most gracyous face (the whiche angelies before to behold) to be covered of the wicked Jues to the great rebuke: A beleche the make the face to thene byon me the most weetched servant that the godle emage in me be never derked or covered and that mercreully thou wold take away the cloke of synne and the derknes of sanotance from my herte with the lyahte of the heuenlye grace. Amen. (Dfthe

C Of the mockynge of Chiff when they bad hynt prophice, who is this that imps teth the. The.rr.article.

De.rr. article is the scounful questron of the Tues buto Chill , for when they had covered his face: they Imote hym on the heed farnge : Arede or prophicye buto be Chrifte, who is he that Impteth the nowe. But in what parte they then byd impte hym: the enangeliftes fpake diverly. for Darcus farth that then they (mote bym with they fyftes in grath. 2 6 4 the necke . But Mathew and Luke fay that thep fmote hom bps B. pon the face wyth the palmes of they; handes. Therfoze we may Luce. 22. 5 fay couentently, that after they had couered his face severy man fmote hym as he wold, and fo fome fmote bym in the necke fome in the face and fome on the chekes; and fo imptynge they faybe. Arede or prophicye to by thou Chrift, who fmote the nowe ? And Bath. 26. this they fpake to mocke and fcome bom as the glose fayth, by caufe he wolde betaken as a prophet amonge his apoftles and natia 3000 comen people, and whom the people also toke for a great prophet But the Ines nowe bycaule he wolde not lape who fmote hym: they toke hym for a falle prophet. Dur laupour Jefus wolde not answere to they; folishe and mad question , breause be knewe that they mocked hym, and fo furely it had ben but a foly fhenes to answere buto they madnes . Saynt Dierom fayth: that they ware without mercy and full of crueltie and therfore they by all the euril and dery from that they coulde do to hom. Some Imote bym of an cupil frowarde wpl, and fome to please o great paynces, whiche were most ecruell and full of malice . Ind as faunt Dierome faith: this payne and pallyon that he fuffred that night: hall neuer be manufeltip & hollye knowen buto o day of indaemet, for fro the beginning of the night buto the morning. he was left in the handes a cultody of the byle feruantes whiche byd then exercise and proue in hym all maner of tomentes and papies that they coulde pinagine; Rowed awange him by the benze of the beed nowe imptying bym on the face, nowe ippttying in his face and mouthe, nowe pynchynge his chekes and fo of or ther papues as we fand before and thall fap more hereafter: they bered and greued our faupour Chaffe both in foule and in body. a diamana or or adiologic

Blofa ordi

EDithe Compallyon of 1 2014 54 on et andres my con unitaria soure Laope, payings die und change

The Myrtour or Blatte.

At where art thou nowe D thou bleffed birann Das rie mother of Chaitt - Dopit not thou knowe nome what thyriges be done aboute thy Dearbeloued Jonne felus : Some Do lap that fonan the Euangelite. leaupinge Thieft in the houle of Capphas / ranne to Bethanie to the house of Warre Magoalen where as our lady remaned when Jelus went with his duciples to Dierulalem co make his supper and to eat the patchal tambe, and whan Johan was come to bethanp be knocked and rapt byon the doze and the bleffed birgen bernge in byz papers/hearinge him was greace ly aftonitived and called buto Abagdalene and lapoe: Arrie mp Doughter and know what is become of my fonne. Inon the doze was opened and Johan came in cryenge | wepynge and laynge Mas reverent mother, I bipnge heup tythynges to the | and toz fobbynge and weppinge be coulde scarlely speake, then the byze apn with great heupnes also weapping alked of Johan, where is my fonne: where is my Jefus: what is done with hym : is he pet on lyue or the most crueil Jues hath flapne hom and Johan as be myaht (peake lapo : De is pet lyupnae | but as I can pers cepue: they well this day put hom to beath . The muilters and the Jues toke hom this night , and nowe they kepe hom fafte bound in the house of Capphas , and those wicked scribes and pharifeps do fay that he ought to be judged to deathe. Dhowe colde then was the byzgins hert, with howe moche lozowe was the then replete? And then furth with the wente with Johan hals tely to Dierusalem, and Magdalene with other divers women ment with her and whan the came in to the citye the laughte her fonne by the brode firetes and narrowe laynes / alaynge of them the met . where is my pearbeloued fonne, and fo forthe as ve that fe in the nert article, and also in the rlitt, and . witt, articles,

C 3 Deuout Contemplacyon for a lesson.

De an hollom lesson in this article we shall set before you a breue contemplacyon of the most shamful most kinges and derisions that the Jues dyd but o y most innocent lambe our sauyour Jesus. D my devoute soule; awayke ryse and depely consider howe thy sa urour Jesus whiche is the soueraigne lorde a glorye of angelles is nowe made the mockynge stocke of the Jues, and as it were a tenyse ball of derysyon where with the preesses and the scribes

and phas

Of Challes patron I fol. lerriii.

and pharifers bone play together eaftenge and temperarily in from one to an other to his areate rebuke and beungen as and nas fent hom to Capphas. Capphas to Polate (Pplate to De) robe and Derobe to Pplate agaphe. And in all thele places and in govince also thyther he suffred many dispress and arenous papies las me fapoe before and final fap mose beraftes 2 Of this the prophete Danio speaketh in the persons of Christe lavences Dames widentes me deriferung me: 30 thatfemes Debonocke me. Platit, and that .iti.maner of waves. Weth falle wordes I with fignes and with [cornefull Centences Dette frafte the prophet fayth: Lo wurt funt labits : Cherhaue (poken northithep; lpphos withoute good confideracyon or aduplement : Rome falle thorage impile tynge to me and fomtome makunge falle promptes tome. for thetieftethey favn z Alios faloos fecit : fei pfummon potelifa hum fa come the made other lafe buthe can not laur bym felfe. Dere they imputed a falle thence to hom , that he coulde not laue bom felfs. and that is falle. Allo they made to hym a falle promiffe whan thep (app Si rex Ifrael eft: descendanhuncide chuit et credimus ei. If Christe be the houge of Acraell lethone offcende nowe a come Downe from the croffe and we will beleue to bont. There was a falle promile for they thought not as thep fant. The fecond be rilyon was with fignes. And of this allo freaketh Baile : # #fal.21. moverunt capita fua / They byb moue and hake they theches at hym . And to faith Bathewe: Presereuothe aucomibiafoliemabit mat.27.5 eum mouentes capita fua .&c. They that palled by the anount of Caluarie whereas Christe was crucifeed opd blaspheme home mournae they heedes and layenge (Dop) This is he that work biffron the temple of god and in til Danes bupid it agame. The the derifyon was with fcomefull and mockenge or iconyous fentences. Ind of this it foloweth in Bauto : Speratit in domino blatar. ertifiat eum . &c. De trufted in god the father . lethun no we delus wer hom from our handes, let hom faue Chaifteibe serfong hom agaphe. for as Christ faith Dis father loueth hom amplifance buite. On this maner the Aues fand ! Confidit in deim : liberet nunceum fi vulr dixit enim , filiudei egodum , Chtift trufteth in to goo the father deriom bely uch bym name if he may and well, forthe faid that he was the fonne of god . Thus they mocked hym alfo they covered his face and findte hym with other thruges as we fand before . Also of these thomas the prophet Dauin speketh inanother pfalme in the perfone of Chaifte : Donforeati funt qui perfecuti funtme immicimei iniufte . &c. Appetempes that batte perfe,

Ath. 27.

36form .

Q. 7: 10 (/2 Mat. 27.10 perfecuted me wrongfully have nowe the hygher hande and do minyon overme, and therfore I nowe page and fufter pagnes for that thynge whiche I had not. Idam and Euc dyd eatethe apple that nowe I page for it and fufter pagne for they tynne. Ind that a man might conforme hym felt to this article; lechym remember what irrifyon and thame Christe fusived in this acte, and howe the Jues made hym they; laughynge and mockynge kocke; and as it were a chylderne game at hym, and then prage as foloweth, or many lyke manera.

Jesu whiche with sequestill mockes of the Jues was smy ten upon the heed and bydden to arede and prophyces who smote the: I beseche the good Jesu prophicye and shewe to me, that I myght knowe what a wreche and symmer I am, whiche so ofte (alas sor sorowe) have smytten the with the hand of myne supil and syntill deden. Amen.

Dowe Chiffe was prefented before againate.

De Fri. article is the prelentacyon of Christe before By tate. for what tyme it was clere day that is the fyfte house of the day at. bi. of the clocke at the forme refung. A greate multitude of Jues came to Cayphas house? and from thens they ledde Jelus bounde buto the mote halle oz subgement house as a mylde lambe that is borne to his Deth. D my foule beholde here howe thy fauyour Jefus entreth buto his subgement bounde thatft and many other waves bered and all men bebeibe bym and mockyng bpm fayd : D Jefu thou art bere nome, if thou had ben a prophet: thou wolde have preupded for this before, with many other lyke wordes that those cursed Jues fpake then to bym . And thus they brought hym bounde and dely wered bym to ponce Pylate the prelibent and bygb iubge of Ju ry buder the emperoure of Rome. This prefentinge buto by tate was most arenous of all other buto Chaiste, fratte breause he was presented before that judge, whiche had ful power bider the emperour to condemone bym buto the beth. Secondly by caufe the Jues that prefented bym to Bylate byb prefente bym? not as to be exampled by Polate; but they belyuered bym bnto Priate as convicte and founde apity by thep; examinacyon | and To to be put to o beth without one other examination of targeng.

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Smood &

Of Chaites pallyon. fol . lerriili .

Fol they layd to Pylate: If this man were not a milly uer and Joh. 12. L. to worthy deth/we wolde not have deliquered hypicto the. Of this we that I speake more in the next acticle. Chyroly this presenting to Pylate was mothe greuous to Christe by cause he had ben saty gate and were of the night before, many wayes by the cruelize of the Jues, and therfore it was mothe more payne to hym now to be drought to the sudgement of a pagane and insidele, for they brought hym bound to Pylate to be slapne and deudured by hym whiche was reputed as a dogge among the Jues by cause he was a gentyle and not circumcyled as they were.

E A remembraunce of the morning elemination of our Ladye. And one gra

STORED IN

Den it was publyshed thoroughe out all the cytye of thierusalem that Jehis was taken, and howe that the Jues wolve crucifye hym; his moste soroufull mother the victime Warpe heroe therof kand so all moste open for sorowe; was led by her spiters and or men with buspeakeable lamentynges; werppages/mole

2 : Chan in all and h

mofte Deed for lozowe: was led by her foffers ando ther women with bufpeakeable lamentynges i weppnges mois nunges and fughenges, to fe her mofte berebetonet fonne, and fo weppinge without cealping if the famight him thosough & brobe fretes and narowe lanes of Dierufalem cryenae and fapence: Where is my moste derebeloned some, where arrethou my most Iwete Jelu, where hat I fund the who hath taken the from me? 10hp may not I dre for the? These words with other lyke might this most folowefull mother of Jelu fay: And whan they came to that place where as they mught le Helus, they fenge hom fo hounderfo tozmented to deformed with they forttynges . foris benof all his disciples dispred mocked and Destitute of all belp and folace, to chamfully and paynfully with a greate multitude of armed men cruelly led to the tribunall of the wycked Judge, and there to be condempned to the Death our labre with her fpf ters and the other women I fave feynge and confiderynge thefe thunges; what heupnes what forome and bytternelle were thep then fulfylled with: it can not be spoken noz expressed by any fen tence. Also our lorde Telus fernge and knownnge his mother (with the other women in so great forome; greatly sozowed there of L for without doute he had greate compally on of them and lo traperrativareued of this compation 1 and most specyally for bis mod kind mother; forhe kneme that her forome was almost to the

The Apyrour or Glaffe.

to the deth. as itshall appere in the. lbiti. article. And as some doctours say: there were .rt. servantes that led Christ from Tap phas house botto Pylate bespoes the greate multitude of people that went with them: and there were a thousande passes frome Cayphas house botto the house of Pylate.

Of this article we may take this lellon, that the lecular power is not to be dispised but to be honoured. For assayinte
Kom. 13.4. Poule sayth: there is no power but of god, and therfore who
so resisted the power: he resisted the ordinaums of god. And
therfore as sayint Austen sayth: Dur lorde god stode before Py s
late a gentyle and pagane sudge sand spake never one word bis
reverently bitto hym. So shulde we with reverence stand before
our prelates and sudges though they be not good: but eugli and
bicyous.

Captaper.

Lorde Jelu Christe some of the lynyinge god, whiche in the strife house of the day for our helth wolde be presented by the Jues but Pylate a pagane sudger graunte to me sorthe some of thy name that I dispose no maner of power but that I may grue due and worthy honoure to my supersours and to all sudges. Amen.

Dowe the Jucs fallely accused Chille before

De.rrti.article is the falle acculacyon that the Tues made of Chaifte, for whan Chaifte was brought in to the mote hal and there flode bound before Pplate the fudge: the Jues woldenot come in to the mote hall bycaufe they wolde not be befoyled and made buclene for that day was they? Walch day, wherin all the Jues that were clene hulbe eate the pure breade that is made of pure whete without leuvn, and the Jues had this opinyon, that pf they came in the house of any gentyle or straunger whiche was not circumcided as they were: by that entrance they were made buclene and fo myaht not eate of those pure breades: buto suche Sup John tyme they were fort purifyed . And here farthfagnt Auften . D trac. Crim topcked blyndnes, the Jues feared to entre the house of a ftrauns ger, bycaufe they wolde not be contaminate, but they feared not to fley they innocent brother and allo lorde. D thou christiane note

note here howe the Jues kepte them felfe frome all buclennes that they myghte eate the pure breade of wheate whiche gave to theym no grace of god for the felfe eatynge . moche more then childest thou keape thy felfe clenne. whiche recepucit the bleffed bodge of Chapfte , the heuenlye breade whiche ap , ueth to the the eternall lyfe. The Jues wolde not entre in to p judgmet house : and thou welt not approve eur comparant and tauernes where as ottentymes bene looken temerary bn ? godipe judgementes , and also moche blode spedde by false Detracepons and other wayes . Symon de Callia allo fayth Libro, ritt. here: That the Aues of an olde tradpeyon and ordynaunce ! auopoed and hunned the houses of straungers in suche brabe folempnytyes. And so they ever intendence to suche lyabte and havne ceremonyes and lytell regardynge greatter thynges; fell in to the Deane pette of greate fpines , and Pylate feping that 300.18. 2. they wolde not enter in to hom: be went forth to them and fands what acculacyon bypnge you agayng this man. And here farth Somon de Callya: It appertenneth to the wisdome and fustoce Libio. riii. of every indge and president not to indge after the monde of the acculers | ercepte they acculation be probable and true. Ther? fore Pylate wylely byd inquipre, and ordinarylye byd procede in this cause / whan he sayde: What accusacyon shewe yow agaynfte this man. for also by the lawes of the Bomavnesi no man fyulde be condempned to deathe , Excepte be be frafte accused and that proued. Also Priate merueplynge and also moued with displeasure agaynste the Jues, that they of they? owne auctoritye wolde bynde Christe i nor pet connicte before the judge: thoughte that they hadde some areate cause against Chaifte, and therfore he alked of them | what cause they lapde agynfte hym. And then they answered : Si non effet hic males 30b.18. 2. factor : non tibi tradidiffemus eum : If this persone were not a mylozded lyuer : we wolde not have delyuered hymto the. As if they hadde layde | after Symon de Callya we be not mos Libio. xiit. ued of enupe | noz pet Apprede of haptred, Ag pet we haue bene haltpe in this dede, before that we delyuered hym to the: We dylcusted hys cause, we se his eupl dedes, we knowe his myscheuous tongue | there is nothpinge that compellethe bs to Delyuer hym buto the to be sudged a codempned by the : but his eupl dedes, Allo addying this we have examined him in our wife

and lerned counfelt and there we have founde hom worthy to Dreiwherfoze it is not nedeful to have any turther erammacpon. Thus thefe malicyous Jues byd tuftfp them telf befoze the juge that they my abt the moze wedely codemone the innocent. Bilare fowhat moued or delplealed with thepr antwere bicaute he knew that they accused Chaist for enuy onely that they had to Chaiste. and therfore thynking that they wold not thewe what cause they had against hym: for bycause he had offended against they law. thertoze I (fand Dilate) wold not puntly him but remitted hom to they; puniffmet, which was onely to be beaten a not to juner 30b. 18. f. Deth. and fo Bylate fayo to them : Accipite eum vos : et fecudum legem veftram iudicate eum, Cake pou chaift and iudae him after pour lawe, as if he fould lay, If pour examinacpon be lutticient then judge you hym and condempne hym for I wyll condempne no man without a cause proued before me. And this also be ipake mockynge them, for he knewe well that they myght condempne no man to beth . then the Jues fayo to hpm: Nobis non licet interficere quemg: We may fley no man / for that auctoritie wasta ben from them by the emperour of Rome, And here layth laynte Sup John Auften: If he be to a mischeuous person as ye say: why may ye trac. Lini, not fley hym, the may not fley hym for your folempne feelte of pasche: why bo ve cree and save: crucitye bym / crucifye bym / Prlate perceputing by they? wordes that they wold not be cotent with any small punishement of Chapte | but that they wolde have hom flanne: he wolde nedes heare the cause who he fluide dye. And then they perceyued that Pylate was angrye: began to accuse Chapfte fallely in many thonges, of the whiche onelye thre we rede in Luke. And fo the Jues fapde, Hunc inuenis Luc.23. A . mus fubuertentem gentem noftram . &c . We founde thys perfone subuertynge our people from our lawe. Also fozbyddyng the per ple to pay tribute to the emperoure. And saying hym selfe to be Chapfte and our hynge . But thefe acculacyons were al faile . and therfoze they fayde : Inuenimus : We have founde bym. for that was onely in they owne malicyous bartes . for it was not truthe in dede: but onelye they? owne ymagynacyon and invenceon. for he whiche came to fulfyll the lawe and not to breke it : dyd not subuert the people from p lawe . Aor he dyd not subuert them: but rather couerted them to goodnes whom he taught of truth, not he dyd forbyd of people to pay tribute to of em perout for be faid openly: pay or reder tho thyng? to femperout

whiche

3bidem .

Mat.22. £

whiche be his , and que to god that apperteyneth to hom , 3nd mat. 17. 3 allo he papo tribute to, bym felfe and alfo for Deter, and where be land hym sclie to be Chattle the konge: be land truthe, but yet he wolde not take byon bym his kyngdome in this worlde, and to be was fallely accused and that not withstandpinge: he wolde not answere one worde for his ercufe. And therfore Priate fand to hpm : Non audis quanta aduer fum te dicunt teftimonia ? Dopft Bat.27.3 not thou beare what and howe many accusacyons they brynge agapust the . And Jesus answered not one word in the presence of the Aues, in comoche that Pplate moche meruepled therat: And specyally sepage that the fues buresonably and with great turmovie and with importunitye | required his death but Chrift for all that wolve not answer, remembernge the savenge of the wpleman , Vbi noneft auditus : non effundes fermonem : Speake Cccl. 22. 2 not where as is no convenient audience. Then Pplate entred in to the motehall, bycause he myght moze quietely eramyn hym frome the turmople and novie of the people, and there littli regardinge the firste accusacion whiche was concerning they? lawe, not yet the seconde accusacyon, for he reputed that to be falle, for parauenture be had hard before howe Chiff faid grue to the emperour that is his, therfore he onely examined hymin the thy the caule layinge; Tu es rex iudeorum ? Arte thou the bying 300. 18. 1. of Aues as if he thuide fap is it true that the Aues fape of the that thou woldest blurpe and take boon the the name of a kyinge contrarie to the decree and flatute of the emperour of Rome | for the emperour had taken fro the Jues of name of a kyngdome that they hulde have no kongrand that was to breke they prode and to take from them all occaspon of rebellyon. Then Jesus faid to Aplate A temetipfo hoc dicis : an alii tibi dixerut de me ? Spekes Thibem thou this of thene own mend: or other persons have spoken this to the ofme, Gewong by these wordes y Polate byo not folowe the order of plame, as if he fould fay if thou knowe & I have tas ken boon me the name of a kong thew openly of fignes of actes of my rebellyon/if onely thou herest this of oder yous/ make ordy nary inquilition a cause the to bying in witnes. Then pylate and fwered, I am no Jue and therfore I fpeke it not of mp felf thp Deople a thy biffhopp! have Delpuered o buto me / whiche fluide Defer the, but it semeth that & hast greatly offeded the: that they to obstmatly bo accuse the, what hast y bone . Jesus answered: Regnu men no eft de hoc mudo: mp kongbom is not of this world 3bibem. # fo he benyes not to be a kyng fo; he is p kyng of king and loze apocas. L of loades 19. ii.

The Dyrour or Glasse

of lordes, if my kyngdome were ofthis worlde: my miniftres and feruantes wolde ferght for me a defend me then Pylate faid: 30b.18.5. Ergo thou arte a honge. Ind Jelus answered : Tu dicis : Thou lavet to las if he lavo it is as thou lavet, for I am a kynge, and that thou fluidest knowe the condition of my kyngdome, for that cause I was borne temporally into this worlde I and for that cause I came into this worlde: that I might bere testimony and witnes to the truthe, and who so ever is the childe or lover of truth : he hereth my boyce, Of these wordes we mave take that there be.ti.thringes required to the kringdom of Chrift, the first is truth vit be hard, and the fecond is obedience; that is v the truth herd be fulfylled. Then Pplate fapd : Quid eft veritas: what 30h.13.15. is truth : Dilate Dod not here inquire the diffinition of truth but what is that bertue of truth: thosough whose perticipation and bertue men be taken and made of the kyngdom of god. The folk tion of this question Prlate wold not abrde to here . for sernae that he was not of the kyngdom of chaift no wold intricate bym felf with fouall thynges: therfore he had no cure or befire to bere it; and also be cared not for it by cause be shuld shortly codempne the truth . And also because be berd a great murmur a trouble of the people without forth ferona Come bulvnes or infureccoon by cause he differred poeth of Chaift lo longe, and for these causes: be hafted bym to the Jues and fayd to them ! Ego nullam caufam invento in homine ifto: I fynde no cause of Deth in this man. Dere as Chrifoftom faith: Priate byd fubftancyally allebge for chrift that he nother knewe or coulde fond any cause of malice in hom. And then the Tues for asmoche as they fayled in they proue for

Thibem .

Sup Jobfi omet.83 .

Muc.22. A .

titude a cryeng, and at laste they brought agaynst hym this accu facpon, De hath troubled at the people from Galilee buto this cp tre, willynge fo to aggrauate they acculacyon, bycaufe it appa ted contrarie to the peace of the emperour buder whome Pplate was the hyghe tudge in Hierufalem, that therby Pylate Gulde bethe moze moued agapust Christe. But pou wycked Juegi home byb he moue the people to fedicyon and warre: that ever preached and taughte peace | and came to make peace bytwirte god and man: But spreptually we mave save that he moued the people and troubled them frome they? (vnfull lyfe / by hyg hollome monicpon teachyinge them the way of vertue and truth. Of the whichemocyon and also trouble: the prophete Dauid

fapethe : Commouist terram: et conturbasti eam ! Thou haft

moued

wante of resonable causes: wolde have prevapled by they muls

Dfal.lig.

Of Christes pallyon. fol.lrrrbit.

thou ball moued the erth that is erthly persons and thou half ted bled it , that is put them from they erthly and fynfull lyfe | cure! and heale (good lozde) his woundes / foz he is moued to good! nelle and bertue. And Dylate then berynge them (peke of Balis lee and knowpinge that Jefus was of Galilee he fent hom to Des rode, as pe thall fe in the next article.

MALeffon.

A this article we may lette this leffon that we foulde be ware that we accuse not our fautour Chiff fally or offalle thrages. They accuse Christe of false thrages whiche impute or put any falle theng boon bem, as the fues / paganes and hee retykes do. Jos the Aues put boon Chaile that he was the natu tall fonne of fofeph the carpenter, and that he was a gloton and a deputer of wone, that the deupli was in hom and that he fub? uerted the people whiche all were falle. The paynyms impute to bom that he was a pure man and not god, and that it was in & politible that god huld be incarnate. The heritykes put to chaift that he had no true bodye but onely a fantafticall body . and that be was no very true man: but onely apparent. 3c. There be other p accuse god failly, as these eurl a faile christians, which accuse god, as the cause of they, synnes, saynge: God bath made me of that compleceyon: that I must nedes synne, the constellation or confunction of fuche planetes or fterres made me to fynne. and god made the fterres, therfore he made me to fynne. Thou Doft fally impute thy lynne to god. True it is that god mate the Gerres and also the of that compleceyon for he create all thynges and they were good. But all thefe can not compell the to fpme. for it is onely the malice and frowardnes of thy wyll-te. Alfo a man to conforme hym felfe to this article: Quide remember how he that is the bery truth dyd pacyently fuffer to be falfly accused for bs, that he myght founde and grounde bs in the truthe.

Tapraper. Helu whiche wolde for me be fallely accused in many falle thynges befoze the tudge Ppfate: teacheme to auopoe the disceptes of wicked men and truly to professe thy faith with good werkes . Amen .

C Dowe Chaift was fent to Derobe. The triff. article. 13.tit.

De. triti article is the fendonae of Chaiffe to Deroit. for whan Priate heroe that Jelus was a man of the countrye of Galilee and to buder the power of Berok whiche was the captagne and the reuler of Galilee buder the emperour haupinge this occasion to delyuer his hand? of Chrifte: fent hym to berode i whiche was the ruler of Baltlee and at that tyme he was also in Dietusalem, Pylate wyllynge herby to Do honour buto Derode that he beynge the capterne of Galilee: fulbe belyuer oz condempne Chaife beynge a man of his countrye fo wyllyng that every man bulbe be examined and judged of his owne judge according to the lawes of the Komas nes, and whan Tefus was thus fent there was a greate cocurfe of people folowpinge hom. D bleffed lady Marie howe wente thou in suche a multitude - Who helped the in that great thronge of people : Surely thou was then the example of forome and her upnes to all that loueth the or Christe thy sonne, and whan Des robe byo fe Jefus he had greate tope therof , not that he thought to wrine ony thynge therby: but for that he was curious to lea fraunge man and luche a man/whom he had longe delited to les that is from the decollacton or behedying of faint John the Baps tifte , for that tyme Chrifte beganne to preache openly and to bo many miracles, whiche al Derode beronge: was moch defirous to fe hom; and to fe hom hewe fome wonderous figne of mitacle, not for any devocyon: but for curiofitie and to prove bym what he coulde do: for he thought that Christe had ben a jugler or any gromancper, and for this cause be bequed to se no mitacle of our fautour Jelus. This fendynge is conveniently accompted as monges the articles of Christes pallyon, for it is a great difflea fure for any man to be fent from one fudge to an other, how moch more then was it paynfull to this most swete and innocent lambe our laupour Telu : Berode alked of Chailte many questyons ! as we that le in the nert article. Also there were. C. palles from Pplates house boto Derodes house by the whiche wace bothe gopnge and compage he luffred many desprtes and rebukes .

CALesson.

Pacyetly if we be shamfully sent from one sudge to an other for the loue of Chatse, seying that our saupour Jesus was so ser ued. And specially religyous plons which shall be the followers of Chaise

Luc.23.13.

of Chaifte fhulbe not be troubled, if Comtome to: obedience they be fent from one place to an other . and nowe buder this prelate and nowe buder that .ac.

Ca praper.

Telu whiche for my loue byb not feare to be fent from Dy late unto Derode: graunt to me I befeche the that I with a giad mynd for thy love may obey to the comaundement of my Superiours thoughe they be wicked, and to do my obedyence promity and redulve without any arubavinge. Amen.

> Thome Derode derided and mocked Chift. The . rrifit, article.

De.rrifff.atticle is the derffon or mockynge that Des Zuc.13. B. robe byd to Chaifte, for after that he was prefented to bym: he moued to Chaine many queffyons and proucd bym in them, as parauenture be afked bym whether be was that child at whole birth a new flarre byd appere to the.iff. kynges and whether he byd grue lyght to that man which was boute blonde. And if he dod reple Lazarthat was . ifit . Daves Dead : and fuche other queltyons . Some persons do moue que Apons onely for curiolitie to here newe thynges, some to know the truth and fome onely to tempte and proue home the other per fone can answere, and some to take the answere in a trippe of Des faute . And Derode bere alked Chaifte many queftions inot as a studious person to lerne or knowe the truth: but rather to rebuke Chaffte, not as a louer of the truthe; but to tempte bym .not to wynne oz get any truth oz bertue therby: but foz curtofitie to bere newes. And for these causes Christ wolde thewe no token or my racle, not yet answere buto hym. Also Derode in his questions behaued hym felfe scomfully buto Chaift, and as mockyng bym fand: If thou well bo any miracle in my prefence 1 I hall gupte the and oclover the, and if thou wolf not honour me with fome thyinge I chall condempne the at the will and delive of thy aduet faries these malicyous Tues. But for all this our saupour Tes fus whiche both all thynges ordinately. And as dauto layth: Dil plat. L. rt. poseth his wordes and sentices in ryght reason and subgement! De (A lay) wolde not answere to any one questyon, for he tude ged it most godlye to kepe silence at that trine, for one word spo ken without prophet: may be fortyme the cause of the condemp nacron

The Mytrone of Glasse.

nacyon of the speaker. And at that tyme all the prynces of the Jues stode stylly accusynge Christe, as we shall declare in the nexte article.

DALeston.

that as ofte as our audience wold here our preaching i sensitive or mynde, not so to amende thereby they; peruers and best eyous lyse; but onely to commende our sayinges; then so ofte we shall kepe stience and speake not as they wolde, for if we shall for that purpose solowe they; delyre; we shall offende god in so doinge, and they; vicyous lyse shall be in no thinge amended thereby. There be many thinges whereby we may know and perceive the mynd of the herer and delyrer, and specially if they ener prayse that thinge whiche they here, and yet neutr folowe that thinge whiche they so prayse.

Tappaper.

Jesu whiche for me wolve suiter Perode scornfully to be maund many questions of the, to the which thou wold not answere one word: graut to me for thy love, y I may paciently bere and bere scornfull questyons and mockynge wordes, and that I may beclyne and anoppe my pape prayle by my stience.

Thome Christe was accused before Herote. . The . rrb , article .

Ant.13. 18 .

Wihia . viil.

Derode. For as Luke layth: Stabant principes facer dotumet scribe constanter accusantes eum. The princes of the precites and the scribes stode styfely accusiving Christe before Perode. And here Symon de Casta saith: I wolde that the euangeliste or the interpreter that translated the euangelise of Luke out of Greke in to Latyne had bled this terme or worde pertinacter: rather than this worde constanter, for constantia is a name of vertue: and suche a vertue as it is not convenient and agreyage to envyous or hatefull persons and all gruen to mischepse. But this worde pertinatia, that is frowardnes: is convenient to suche evyll persons, for it is the name of a vert sand that suche a vice which wyll not grue over or cease but o the tyme his malicyous mynde be broughte to purpose. These malicyous Jues stode obstinative and styfely accusivace

De .rrb.article is the acculacyon of Chailte before

acculonge Christe that he mouth be shortly put to beth, and they as the chyloerne of beth: wold not suffer the lyfe to lyne boon the erth , they accused Chaitte before Derode mecvallye sayinge that Chrifte had troubled and moued al the people begynnyng in Ba lilee whiche was bider the rule of Berode of therby they myght the moze rather moue hym agaput Chaift, bycaule he had trous bled a moued the people in his dominion. And notwithfradyng the acculacyons of Chaift before Derode were the lame that were fooken before Pplate: pet for almorbe as that they were tpoken before an other funge, and to a newe paper and forome was ther by buto Chaifte; therfoze this article is put here as biverle of an other from the .rrif. article. And as Chrifte in no thonge wolde answere buto Derode: so be in no thruge answered to his accus fers . But as fagnt Ambrole farth : De kept filence bycaufe they? Sup Luck. bufaythfulnes Deferued not to here the truth of god, and out lozd Kap.98. also beclyned then or wolde anoyde factance and bayne praple, for he wolde do no miracle before Berode as he then wolde alabe ly have sene. Also be wolde not then shewe any mitacle bycause be wolde not let his passion. And as Albert farth: The price and curiofitie of Berode byo not beferue it. And herto our lozde com mauded in his golpell layng Nolite fanctumdare canibus : Gyue mat.7. 4. no holy thynge to dogges, do no miracles before fuche as well not prophet by them. Also re knowe that a worde can not be spor ken or formed without a boyce, to bycaule our fauyour Jefus is the eternall worde of god, and faynt Johan the Baptist is called the boyce of that same worde, a Derode sewe that boyce Johan Baptiste the Cester laste passed the pere befoze, therfoze he was not worthy to here p eternal worde of god that is Christipeke. And furthermoze he was not worthy to heare Christe speake for his manyfolde (compage wordes, and allo to aque be erample) that we may better ouercome payne and mockynge wordes by filence then by speakinge.

Sup.230 Luce.

CALesson.

If this article we may lerne this lesson, that truth is not to bespoken or shewed in all places in all tymes i nor to all persons, for oftymes it is better to kepe filence as we faid before. Capraper.

Telu whiche prefented before Derode wolde for my loue fuffer the falle acculacyons of the Jues, and thou wolde not excuse thy selfe | 02 deny in any morde they? intust savenges: graunt

The Apricour or Blaffe.

graunt to me that I be nat ouercome by the injuries of wycken meninoz that I thewe thy holy mifteries to the buwozthy plons.

> T Dowe Chrifte was despiled of Derode. The.rrbi.article.

De . rrbi. article is of the despection that Derobe and

his fernauntes Dod to Christifor Derode fevna Christ wolde not hewe any fiane of miracle before hym, not ipeake one word to all his queltions, nor pet aniwere to the acculacyons of the questo, his owne defence: He repus Luc.23. B. ted bym to be a fole and to have no witte of reason, And therfore be despyled bym and so dyd all his competancy and lecuauntes. fraft breaufe Chaifte kepte fo ftably his filence in no thynge mos ued to fpeake though the Aues byo to fally accuse hym. Second lp Derode Dispiled Chaift, bycaufe he reputed hym a fole oa feres full of the death that the Aues labored to brying hym buto, or els for that he thought Christe to be presumptuous in his lyupinge and maners/and nowe kepte filence: bycaufe be could not befend his owne cause for want of good reason and inflice in his cause. And thyzoly be wolde be despried of Herode for a greate miste, tie, it is a profounde mifferie and grueth to be a matter of hygh contemplacyon . to confider home the eterne woldome of god: wolde be reputed folishnes, and the infinite power of god wold be taken for infirmitie as of lytyll or of no power, fo that Christ the sonne of god bery god and man wolde be made the obproby or rebuke of men, the abjection and out cast of the people and the mockenge flocke of konges and great men. Ind in loke mas ner nowe a dayes the folowers of Chaift be displed of eurl men and reputed as foles, and that specyally when such eurl persons baue a wicked reuler or beed, for comonly fuche persons (bottive confent bnto fuche a captayn or reuler. A comen prouerbe Such a bynge bath suche counsellers alvke servantes, and therfore it was so moch o moze to the obproby a rebuke of Christ, that not onely Decode delpyled Christe: but also al his compaigney and feruantes. And in these dayes there be many that dispyle Jefus as Perode dyd: lokynge to le signes and miracles nowe | whan it is not tyme to hewe signes but rather to do good werkes our lozde lapo of the Jues: Habent moisen et prophetas: They have morfen that is the lawe of morfes and the prophetes, lette thene bere them and folowe them. And we have mozover the golpelles and the

and the apostles with the actes and apocalipse/and pet we wolde fe fignes, we do not fulfyll the golpell and in lyuynge therafter: but rather we desppose it. This Desposonae of Chaifte is cons uenictly taken for an article of Christes pastyon , for foth it wold Treue any man to fe hym felt befppled of other men and fpecyally of great men though he were but Comple and an ideote : moche moze it shulde greue our saupour Christe whiche was all good ! ommipotent and moft wife , to be mocked a taken as omnipotent bycaule he wolde do no miracle before Berode to be reputed an theote without knowlege: bycause he wolde not answere to hys queftions, to be accompted as a fole bycaufe be wold not defente bom felfe agapust his accusers, and not onely they desposed hom in wordes; but alfo in dede , puttynge a folys cote bpon Chrift as ve shall se in the nerte article.

CALeffon.

f this article we may take this lesson , that we shulbe ras ther well to be despried of eupli persons; then to be com , mended of flaterers. As our lorde (after fannte Bregorie) Dpb chole rather to be openly dispised of proude persons: then bappe ly to be lauded of bufaythfull persones.

Tapzaper.

Helu whiche was contente to be despried for me of Derote and his compaignye or lexuantes : graunte me to despyle all worldly pompe for the land not to regarde the despriyage of wicked men for thy love and for tuftyce . Amen .

T Home Christe was cladde with a whyte garment to his despriva. The rrbit article,

De. rrbit, article is the mockynge of Christe with a whyte garment/whiche was put boon hym to his great confulyon and hame. Ind bere faith Somon De Callia Libro . riil. that this worde albedo / that is to fave, whitnes, is not

taken at all tymes in Cripture for bertue / or to the best parte, for Tomtyme it fignifyeth the want of bertues, and fo this whyt belt ment wherwith Derode dyd mocke Chaift doth thewe what was Derode and his feruantes or folowers, for he and all they were bovd

boyde of all the multiplicacitye or barietie and divertitie of here tues, and to they mockenge of Chatte , turned to they owne prefudice and to they euerlastynge Despection and rebuke. It is ever knowen to be a greate illusion and mockenge of Chapft: when his bertues are forfaken for worldire pompe, whan his teachinges be despried and all his dedes that he dod and paynes that he fuffred for our loue: be no thynge regarded. And fo dyd Derodehere | for not onely he desposed hom : but also as Luke fapth: Illusit indutum veste alba, De cladde bym in a whyte cote (whiche was taken for a folys cote) and fo mocked hym in dede 1 to the greate derilyon of Chaift, for Derode wold have hom kno wen of all people for a fole. For it is lyke that that tyme to baue oz weare a whyte garment: was a lique oz token of a fole and it is also very lyke that that whyte garment was lengar than the stature of Chaiste, and so therby thosowe the thurstyng a throng of the cruel ques: he was oftymes thrawen downe to the groud. But thoughe Derode dod thus aray Christe to his rebuke : vet this whyte garment was not without greate mifterie: as were all the other actes and dedes aboute the pallyon of Chift. Thet Sup Zuca. fore as farnt Ambrole farth: This whyte garment both fignify the immaculate and innocent pallion of Chailte, for he without spotte of synne: byd beare and suffer payne for all synnes of the worlde, whiche whyte garment is signified by the albe of the preefte wherin he farth malle, for the bestmentes that the billhop or preeft pleth at malle: both represet the hole pallion of Christ. for our high beschop Christe was cladde in his pallyon with all the ornamentes of a byshop. fyrite be toke his ample when the Jues couered his face, betoke his albe: whan Derode cladde hym in this whyte garment , he toke his manyple whan the Aus es or laugiours bonde his handes, but what tyme they lowled his handes and put a rede in his right hande : then the corde or bonde dyd remarne bpon his lefte hande, and in token herofithe preeft bleth the maniple boon the lefte hande or arme the toke his apadle: when he was bounde aboute the myddle to the pyller, he toke his stole: when he was bounde by thonecke to the pyller. be toke his chelyble: when the laudiours of Pylate put an olde purpur garment boon hym, be had a crowne of thomes for hys mytour, be had a rede in his hand for his croffe, he had his glos ups for his handes a his fandalles for his feete: when they were made all redde with blode. The fandalles have a reed hole aboue wrought with red folke, and the alouys have an behe or a redde prechona

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precous frome. 01 otherwyle wrought with red: to lignifye the woundes of Christ in his handes and feete. These be the ornamentes of a bishop whan he doth consecrate any thyng. Also many of these the preest both ble at his masse, to lignify that he shuld have in his understandings the meditacyon of Christes passion, in his memorie the remembraunce thereof. The compassion there of in his affection and will, so that as he is lyke to Christ in his bestmentes: so he may be lyke in his herte and mynde and also by uynge, for who so ever hath these outwards tokens of Christes passion/nothing fealing inwardly by meditacyon and compassion; both not serve or love Christ: but rather mocke hym with Herode, which in that white garmet sent hym to Pilate agapne, As it shall appear in the nerte article.

Ca Leston,

I this article we may lerne this fellon, all they that work lyue godly a innocently after the example of our newe man Chaift : Malbe mocked & be had as folys of other perfons plyuc after the old funful maner. But for al this , the true spiritual fers wantes of god/hulde not be troubled: but rather topfull / for the newe man our faufour Chaift clad in a white garmet which fig nifpeth (to be chillians) his innocette was mocked a feculate of the chylderne of this worlde, to whome that white garmente was a ligne of folishenes. Also a man in his garmentes of atay ment thuld onely loke to; profpt and his necellitie, and nothing for vanitie or curiolitie, for our laupour was reputed as a fole for his aray . And that a man myghte conforme hom felfe to this article: he chulde thanke god: that it wold please hym to grue to bs the garment of innocentie: for the devilion that he lufted of his whyte cote. And a man wulde also offymes thynke howe off be hath detoyled by his finnes, that white bestment of innocentie whiche our loade gave to be at our baptisme, and pray thus.

Jelu which wold be for me clad in a white garment a mock ked as a fole of Derote and his fernates: graut me wately to declyne or anoyde the wildome of this worlde whiche in thy lyght is but a folishenes, and with a pure hert to come to the, whiche arte the bery true wisdome. Amen.

Powe Chill was fent agayne to Pylate. The critic.

D.1.

The

The Myrour oz Glasse

De. rrbiti. article is the fendyng agayn of Chaift from Derote bnto Dilate, for Derote when he fond no caufe of peth in chait : be dispyled a mocked bym a fent bym agan to Dilate in a white cote, and in this it apereth that he pro colent buto o beth of Chaift for lith Chaifte was lent to Berote as one of his jurifiction a biber his power, when be fe no cause morthy Deth pued of Chrift : befpulde baue absolued hom a delivered bym from b bandes of the Jues, and not to baue fent agayn buto a ftrauge tuge o which had no power ouer bym. Lucate B. And Co Derode offeded in that y be fent Chaift agayne buto 10 1/2 late , which febrig agarne is couentently taken for a fpeciall ar ticle, for therby Christ had a newe payne a labour. Allo for that he returned adapte to Pplate clab in a white cote : to bis greate hame a rebuke. Thyzoly by caufe also be brought wt hym . Des rodes confent of bis owne beth , whiche appered both in fiane oz token and alfo in dede . In fiane : bycaufe he was fent in a folys cote. In dede : that is in the cofederation of they? frendfbyp / to? that fame day Derote & Pplate by this lendyinge of Chaifte wete made frendes where as before they were enemyes, which frends flyp of Derote a Wylate was a figure a frane that the Tues and gentples fulbe agre to gether in the perfecueron of chiffians. Dz els me may take this frendflyp foz a good figne : faynge that the Tues & gentiles which before o Deth of Chaift were enemies. by his Deth were made frendes a acrevage in one faythe of Telu Chaifte, for be is the peace or comer from that ioneth the two Diuerle peoples in one. And whan Pylatele that Derode lente Chiffe aganne buto hom : he was bery forve therof. and fo caft in his monde howe he myahte Delvuer Chaifte frome Deth. And therfore he called together the pronces of the preeftes , the greate men of the Aues , and the comen people, and govinge forth to them: farde/ pe haue broughte and prefented to me this man. &c.

Ma Lellon.

Is in the nerte article . :: :: ::

f this article we may take this lellon, that the nature of goodnes bathe fuche frenathe and bertue that it agreithe eupli persones and maketh theym frendes , and specyalize in the perfecuepon of goodnes | and therfore the eupli perfors map be well fignifyed by the fores that Samplon toke and tred they? taples togyther, to diffroye the come and fruyte of his aduers Carpes

3bibem .

Judic.15.A

faries . So eurli perfons ben confedered and tred together to solal. 2. perfue good men , and fo Derope and Polate , the Tues and the gentiles agreed to gyther against our load and his sonne Chaist. And berto larch Theophilus: The Deuvil in al places cotorneth and agreeth enemyes to confpyze the Deth of Chatte. Therfoze the fuite verion fulbe not be afravo , thoughe be fe eupli perfons copled against bym . for that is a ligne of there is some goodnes in bym. and therby also be is coformed a made lyke buto Christ agaynit whom all euvi persons agreed in one and allo those per fons as were enemyes before. Milo a man to conforme bym felfe to this article huld remember what payne it was to Christe to be to thamfully led from one judge to an other, and if a man baue any hatred in his berte against any persone: let bym forquie it with all his hert, and that for the love of Christ, the whiche for bs in his bleffed pallyon wolde also agree wycked persones and make them frendes, and prave thus, :: ::

Ca praver. Jefu whiche for me wolde be fent agavne from Derode bn to Pplate, and therby wolde make them frendes: graunt me that I feere not the frenchyp of wicked men agaynfte me, but rather that I may to profyte by they erercyle: that I mave de ferue to be conformed and made lyke buto the. Amen .

1 Home Chift was forfaken of the Jues and Barrabas by them was belyuered. The trit article.

De. rrir. article is the reprouing or forfatyng of Chats for whan Christ was brought agapu to Bilate be called together the princes of the preeft | the great men of the Jues a the comen people ; and going forth buto therm fapd! Obtulifti mihi huc hoiem quafi auertetem populum . &c . De Tuet .t. have plented this man buto me as a subverter of the people, and B.C. behold fard Dylate, I erampnyng hym afoze you can not fynde bym aplty in any fuch cause as ve accuse bym of noz pet Derote. for T lent you buto hym/and loo nothruge worthy Deth is Done buto hym. Pylate went forth of pmotehall to & Jues that fode without and that he byd to excuse chailf and to theme o blyndnes or malicioufnes of the accusers. Ind here faith Somon De Cal Libro, riit. lia: The Aues Rode without for they knewe not the inwarde fer cretes and mifteries of the lawe they were put without from the fight of truthe | and frome al Chynynge and operation of bertue, Plate wente forthe to confounde the Jues, he wente forthe to theym: Dot as moved to confente buto they; malyce think D.11.

to beclare and thewe buto them in what eugls pergls and Dauns gers that people standethe: whiche is excluded frome all goods nes. And therfoze openly betoze all that were prefent he wolde reproue and theme to be bayne all tuche acculacyons as they had Spoken agapnft Chaift, whom after due examinacpon : he tounge innocent. And also he went toth to the Jues to lignifye spiris tually that they thulde be caste out of they; kyngdome and allo frome the kyngoome of god . And ferthermoze Pylate layde to the Tues, pe haue a custome that I chuide dimille at your Deno, mination one prisoner every paschall tyme to his liberty, which of thefe .ti well ve haue delpuered from paplone to libertye. Her fus / 02 Barrabas. In this electyon; the Jues byd chole Bar rabas, and p was to hewe thep; peruerie oblimate a malicy. ous mynde. Ind here layth Symon de Callia: Pplace put to the electron of the Jues whither they wolde delpuer Barrabasi oz Chatte, Barrabas was a ftronge thefe, a ledicpous perlone and a manquellar. Chaifte was at good Pylate toyned thefe.it. togyther , that they confiderynge the milcheuous lyfe of the one and the goodnes of the other though there be no comperison by twene good and eurli) they thulde condempne the eurli persone and belyuer & good. And after that Pplace had granted to them a space and tyme to consider whom they wold chose: the paynces of the preestes and the lenidurs of the people dyd perimade and moue the people to alke Barrabas. And then Pylate inquitying whiche of thefe. ii. they wolde have delyuered: they alked that Barrabas might be put to libertie; and that Chailt Quide be con denipned buto most cruell deth. And therfore it foloweth in the gofpell: Tunc vniuerfa exclamatit turba : tolle hunc : et dimitte no bis Barraban: all the people cryed away with Chaift: and Delp ? uer Barrabas bnto bs , as if thele malicyous Jues fulbe fage; flep them of opd caple beed folkes and delyuere that there a mans Clevar Barrabas, that he may fley them that be on lyfe. And ther fore boto this day the Tues can have no peace, bicause they wold tather chose the sedicrous these Barrabas, and so in hom the se dicyous prince a captapne of all synne the deupli / whiche buto this day both reigne in them (rather I fay) than Chift. They? trample done followe nowe a dayes fuch persons that wyl rather help a pmote eupl men: then good men. And fo in many elections and puttions of benefices of offices thouall a spually Helus, that as 9 good plon frend of god which bath a good wel to belp and tone hunfelf a also other a therfore worthy to be chose a pinoted:

is replo

Libzo. riil .

Luc.23. £

is reproved and put awage. And contrary wofe | Barrabas the eugli and bowozthy person sand the enemy of Chaile, whiche wyll flap bym felfe and also other in soute: 18 chosen and promos ted. And this article of Christes pallyon: is not the lefte, or of lytyll payne, for fyth any man wyll be fory to fe hym felfe reproued and also an other not so worthy : promoted : howe mothe moze then myght Christe be fory fleringe that so byle and damps gable a perion was preferred before hym, and that the Jues byd alke the lyfe of the manilayer, and the lyfe of the fonne of god, death Ind then Polate albed of them : Quid faciam de lefu qui dicitur Bat.27.1 Christus - What hall I do with Jesus whiche is called Chiste pour kynge and Deffias : Pplate spake this to make them asha med of they iniquitie and also the wonge the mesure of they wic kednes, but the Aues were nother aidamed of that Pylate cons telled Jelus to be they; mellias: no; yet kept the melure of they? wickednes. for they all croed with one boyce crucifigatur: cru cufpe hom , in the whiche favnge (as Daigene fayth) they multy omet. 35. plyed the measure of they wickednes, for before Capphas they sup enach. fayde; he is worthy deth, and no we before the funge they beter mine the kynde and maner of death faying: Crucifye byin.

3bibem .

TALellon.

A this article we may lerne this lellon, that we quietly and pacpently fuffer if any perione of byle condicton and cupil maners be preferred before bs, confideringe that a fronge thefe and a manqueller was preferred before Christe god and man.

Capraper.

Jefu Chaift the fonne of the lyupng god , whiche for mane nes faluacyon difberned not in the thrade houre of the day to be reproved and forfaken of the Tues that byd afke the fedicys ous thefe Barrabas, to be delpuered from beth buto bis liberty. And wolde have the the auctor and apuer of lyfe to be crucifyed: graunt to me that I may ever chofe the my creatour and maker before all other, and never to reprove or forfake the: for any cree ature. Amen.

Chepullynge of the garmentes of Chift. The . rrr article . dallan ons

Luc.13. C.

De, rrr, atticle is the puttyng of Chriftes garmentes. for whan Pylace heroe that the Jues opo alke Bare rabas to be dumpiled; and Jeius to be cruciped; he fapd bnto them : Quid enim mait fecit : Nullam caufam mortis inuento in eo: Corripiam ergo illum et dimittam. What euel

be committed any trefpas agaynfte pour lawe of ceremonpes) 4 thall correcte and amende bym and to Dimile bym. In thele wore Des Prate beganne to frerue frome the tuftyce of the lawe be Luc.23. L. Capo that he wolde correcte and amende the innocent. D Priate if he be innocent: howe mapft thou amende hom or correcte upm.

hathe Telus Done / I tynde no caule of beth in bym , thertoze pf

@ al. 27. C ercept thou decline from witice and to furthwith be toke Chaift and began to rebuke hom . and firthe they put of his garmentes. and this was no irrell insurie and rebute to Chatte to be iterpt nakeb befoze all the compargney. And though Chrifte was not borne of that infecte and corrupte flocke of Main, wherby ours nakednes was made hamfull (top before that Boam dyo tome? be was naked a in nothringe abalbed therof but after that he bas franco : he was albamed of his nakeones, and therfore he lapbe

Bentij. B. Timui eo g nudus effem set abicondi mei] was afrapo of afpamen bycaule (lavd Abam) that I was naked , and thertoze I dyd byde me) thoughe I fay Chail was not boine by the febe of man : yet bycaule be came to take our infirmities and to luffer for our lyne nes : therfore he was aballhed to be lene naked and to mochethe

more albamed then all other chaft birayns be: in how moch that his honest and chastitre erceiled without comparison the clear nes of all other biraphs. And whan Jelus was thus naked aby late toke hym to the laugiours to be fourged as ye chall fe in the nert article. And note here that one doctor lapth that Christ was thipes scourged. I piste with roddes: bycause he dyd trouble and mout the people | and there he had of Arones faue one . accome Deut.25. A Dynge to the commaundement of the lawe. Secondly with rus

the sof the fee, whiche bemoze hasp than thomes, and this bea tringe was breaufe he had preacticd and taught a newe doctring and here he was Courged as Deliodox was by the angelles of whome we rede in the leconde boke of the Machabets! Thereb Cap. 3. 2. lpe they scourged hom with whippes.

> Ma Lesson. I this article we may take this lesson that as Chaiste had his garmentes pulled of his boye and was ftrpped naked: to bulde we put of our older wfull cote and lyfe, and make open and naked

A und

Ehat

and naked our colcience befoze god and his minifter our curate. by pure and playne confession of all our synnes, auoyde all cloke and colour of excusacyon / for al thyrices ben open and naked bes fore the light of god. And aman to conforme hom felfe buto this article: (bulde remember howe miserably and with howe moch iniurie and frame Chifte was ftropt naked and his clothes bio lentive pulled of hym. Ind prave thus.

TA praper.

Telu whiche for me wold baue thy clothes pulled biolents ive of thy backe and wolde be ftrypt naked to be fcourged: graunt to me that I may cafte of from me mone olde fonfull cote or lyfe with al his operations by true pure and playne confestion of all my fynnes and that I never apere in thy fyght naked from bertues . Amen .

I Dowe Chrifte was scourged. The rrri.article

Perrriarticle is the scourgenge of Chiffe. for when Jesus was to strept naked: Pylate Delpuered bym to the laugiours . The golpell lapth : Apprehendit illum Job. 19.2. Pilatus et flagellauit : Pplate toke Chafte and Courged hom . that is . Pliate made hom to be scourged of his saugiours. that the Jues (as fagnt Juften fagth) facpate and content with sup Jobs thole his papnes and rebukes : foulde delpze no moze his beath . tract .cru. And so he that opd lowse them that were bounderour fautour Tes fus was bounde fast to appliar, whiche was so great and thycke that his armes & his handes myght nat compas it. And therfore the faugiours corrupt by mony drewe out his armes with hark cordes: that all the baynes of his armes appered out to the ertre mitie. And then those saugiours called in all they compaigner and our fautour Jefus to bounde and naked thep bette to cruels ly with roddes | knotted whyppes and thomy ruftes of the feet that they dyd teare the flefth and drewe it away fo that his bones ware fene bare, and alfo greate gobettes and peops of the fleffhe bange byon the scourges and whyppes. There stode naked before all the people; the most louely ponge man eligant and sham faft , beautious aboue alt other men . fpeakynge not one worde ! ... but as meake as a lambe dod luffer pacpently the harde harppe and paynfull beatinges of those most byle actuell tomentours.

That most innocent and tender fleffte, most pure and most favre the floure of all mankende was replete and full of ftrokes , blo mes woundes and brofers the was wounded thorow out all his mofte holve bodye, so that fro the toppe of the hed buto the sole of his foote: there was none hole farnne. That noble and pres crous blode of his: ranne from enery parte of his bodye . the cru ell tozmentours abbed place boon place and heped wounde bos pon wounde i beofynge boon beofynge i blode boon blode i bnto the tyme that both the cruell tomentours and also the beholders. were wery of finityinge and fevinge, and to be was commaunded to be lowfed from the byllar. And here farth farnte Barnarde: that the tormentours byd onslowle Telus, and bounde bym as gapne | turnynge his backe to the pollar and bounde his handes about his beed, that they myaht (courge hym boon bely a brefte and also his face, and so they spared no place of his most tender bodye whose crueltye colyderynge some of the pagans there stan dynge and beholdynge this lozowfull scourgynge: ranne to our loade and bracke the ropes and so byd lowse tym, and those crus ell tounetours not faciate with that fcourging : pulled the beyze of his most blessed berde and also of his beed, wherin was ful Efait.l. I. fplled the prophecye of Efap : Corpus meum dedi percutientibus: et genas meas vellentibus : which auctoritte we beclared before in the rbi article. Thut howe many places or woundes our laupour Tefus had at this fourgrace, it cannot be knowen but by reuclacyon, for they were in a maner innumerable, for lythe Cctipture layth Pro menfura peccati: erit plagarum modus : After the measure of the some: shalbe the measure of the beatynges oz places: and Christe was scourged for our synnes, whiche be in numerable: therfore his places and woundes muste be innumer table. Ind that noted, the prophet whan he sayde of Christe, A planta pedis viquad verticem capitis : non eft in eo fanitas : frome the toppe of his hen but the fole of his fote: there was no boole Duy Mat. Parte in hym . As Capnte Dierom Capth: Chaifte wolde be Cours ged that therby he might deliver be from perpetual scourgings. As a loupinge mother fepinge the father beatinge her fonne: wil tunne byt wirt the roode a her some with her armes spred abrode and receive the frokes to befende her fonne from that beatinger lo dyd Christe for by and therin was verifyed the sayinge of the Blae. 13.3 prophet that he spake of Chailte sayenge: Disciplina pacis noftre fuper eum set liuore eins fanati fumus: The disciplone of our peace byo lyght bpon hym : that is: the beatynges which we deferned

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Deut.25.9

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27.

to: out Tynnes , and were not punyfiled for them, but lyned in peace and pleafure thefe beatynges (3 fay) byo fall bpon Chaft and fo by his woundes we were made hote, and after that Jelus was thus fourged; they mocked bym in many thynges as it hal appere in divers articles folowinge.

TA Leffon.

f this article we may take this lellon that we thuld gladly fuffer & scourges of god / so that every one of be might say truely with the prophet : Ego in flagella paratus fum : I am prepa Plal. ced and redy to recepue beatynges. And that is convenient. for forth the onely some of god was reducto receive boon his owne bodye beatyinges and scourgyinges for our synnes, and that at the obedience of god his father: moche moze then hulbe we that be but the adoptyue chylperne of god: be redy to fuffer gladly the Courges of our father in heuen, whiche he by hym felte o; by his ministres, both mercyfully sende to bs for our amendement.

A Diaper.

Jefu whiche wolde for me be bounde to appliar and gree noully fourged: graunt to me that I may pacientlye and gladly beare the frourges of thy fatherly correction, and neuer to scourge the agapne with my spnnes . Amen .

> T. Dowe they put an olde purpur cote boon Chaife. The rrui. article.

Te.rrif.article is the puttynge on of an olde purpull cote, for after that Christe was scourged and lowfed from the pyllar: they ledde hym fo naked and fcourged aboute the house to gather by his clothes which were cast about the bouse in divers places by those cruel to mentours. and when he hadde founde them and wolde have put them byon hom ! those most wither laugiours land to Polate ! Spi this lewde felowe called hym felfe a konge, therfore (if it pleafe pour we thall aray hom loke buto a kynge, and fo moche fcomfullye they brought before hom al the ornamentes couenient for a king. and then these weetches called in all they compaigner, that they ... myght mocke Christe almoche as any of them wolde, before that

The Approur of Blatte.

Dmct. 83 . EL 41.17.23

they wolde put hom buto the deth, Pylate paraduenture | come maundynge 1 02 at lefte fufferynge that it fulbe fo be and that he byd to mitigate and fwagethe furie and malicpous mynd of the Dup John Jues . De els as Crifoftomlayth: The laugiours byd thus to please the Tues of whom they recepued money. fyafte they put boon bym a robe of purpull/a bynges garment / but it was older to the more confusion of Christe, this garment was convenient for the bodie of Christelo laurged, for it was of red coloure and all his bodge was red with his owne blode. And herin was fuls fylled the question that the prophet moued in the persons of the angelles fapnge: Quare rubrum eft indumetum tuum: et veftimen £621.53.A. tatua ficut calcantium in torculari : Why is the clotheng red and the garmentes as of them that trepd in the preffe, to the whiche Chaifte answereth by the same paophet sayinge: Torcular calcauf folus : I alone have troben in the prelle, I alone have luftred the pressure and paper of the cross of scouraginges and beatinges for the funne of Abam and all mankynde, and therfore my bodye (whiche is as the garment of my godbed) is all red. Allothis purpull bestment was moche conuentent to Chaiste, foz purpull colour is made of the blode or lyouor of a certen foshe of the fee that is called in latyn Qurer or conchilium, some men call it a Whelke, it is a Gell folhe. Dur laupour Chrifte was cladde on good fryday with iti.maner of garmentes, that is a whyte garment / a fcarlet robe and a purpull robe , to fignify that who to ever wribe of the houshold of Christ: he must were the whyte garment of innocentie, the reed or scarlet of charitie and obedy ence, and the purpull of penaunce.

of a Lellon.

A this article we may take this lellon, that we hulde hyde and couer ourlynnes with the werkes of charitte.

for like as Chrift scourged and wounded for our synnes wold be covered and clad with a robe of purpull: fo we hulde couer and hyde our blody werkes that is our lynnes with the purple of floziffhynge charitie, for as faynte James fayth: Charitie conereth and hydeth the multitude of lynnes. D; els by the purpull may be noted the remembraunce of the pallyon of Christ. Decunto it is writen in the canticles of the spoule of god, that is the farthfull foule : Come capitis eius : ficut purpura regis ,

Cant.7.18. The beyze of her bed : be as the purpull of a kynge , fo; the cogie tacpons tations of our mynde whiche be signified by the herze of oure bed! (buld be diligently and continually occupped in the rement braunce of the pallpon of Christ, or els aboute other werkes of charitie. And a man to conforme hom felfe to this article and to the bii. other folowpage: thulde biligently remember the acte of every article with the circumstances of the same. And piape thus of in lyke maner. ::

E a praper.

Jelu whiche for me wolde be clad in an olde purpull robe to the dispelyinge; graunte me continually e to have in my inpude of to be clad with the remembraunce of the pallyon and to hyde and couer my fynnes with the purpul of charitie. Amen.

> Dowe Chill was crowned with thomes. The rrriti, article.

De. rrritt. article is the puttynge of the crowne of thornes boon the hed of Christe. A kynge fhulde 300.19.A. haue a deademe or a crowne, and for this crowne, (9) the fauctours writhed a crowne of thomes a thurst it harde bpon his hed as a man thuld put a gariante

boon an other mannes hed. And this crowne was of the marpe ruffes of the fee, whiche hath harp corners and prickes, more tharpe and perlyinge than thomes. This crowne they put boon his hed with the prickes dounwards buto his hed : not lo mothe to hurte hom: as to mocke hom therwith, though they opd both mocke hym and also moste are would payne and burte hym, and berunto farth farnt Barnarde, That godine bed of Chaft was perfed buto the brane with those thomes, in so moche that the blode that ranne from his hed; byd walle his forhed chekes all his face and necke. In this crowne was Irrbit. harp thomes, of thefethomes it was fooben to Abam: Terra fpinas ettribulos Scuc.3.D. germinabit tibi: The erth (hall baying forth or burgen to the thors nes and breers for the erth of our bodye both burgen and bipnae forth many formes, whiche with they prickes Dothe procke and mounde our conscience las thornes the bodye. Christ toke these thorngand bare them as acrowne of victorie. These warry ours that have overcome they enempes | are wonte to beare of weare the armoure of thep; aduerlaries luboued in a ligne of token

token of bictorie, and do greatly reloyfe thering hos Chaife

the lambe of god whiche hath ouercome the Deupli and taken a way the fynnes of the worlde; and wolde weare a crowne of tho? nes boon his hed . in token of his bictorie. for as A land before thefe thornes were our frute and the badge of our armes at there fore Christe wolde weare them. At is moche pleafaunt and also Defraous to every lourna soule to fe our krna with this crowne. And herunto the spousesse in her canticles callethe all taythe Cant.3. D. full Coules fapng : Egredimini filie fonet videte regem falomonem in diademate.&c. D pe Doughters of (pon/oz faithful foules/come forth and fe your true bynge Salomon Jelus Chrift nihis Dias Deme of crowne with the whiche his mother the finagoge of the Tues bath crowned bym, ozels (piritually : his mother charitie bath thus crowned hom. for as fant Barnarde farthe: The loue (D bleffed Telu) and our iniquitie: made the to be fcourged Sen.22. L. and crowned and napled to the croile. A figure of this crowning we rede , that Abraham fe a thepe or a wether faffned by his hor nes amonge the thornes, in the whiche vilyon, he spraytuallye dyd fe Chaifte crowned with thomes.

Dere folowe, it . Lellons.

De firste lellon of this article is , that we euer bere our fonnes by remembraunce in our monde, puttong book our hed a crowne of thomes , that is | not to differ | but fpedely to take byon by with apure confcience, an bard and paynfull lefe, as in abstinence | watche | labout | and other werkes of penaunce for god, as Chrifte wolde beare boon bys hed the thomes of our fonnes for our loue. (Second is that we fould labour to be crowned with the thornes of temptations. forevery temptacyon that both impugne bs: is as a thome pric kyinge the hed of our foule, whiche temptation if a man ouers come : he prepareth and byeth a precyous gemme to his crowner and as many temptacyons as he overcummeth: (o many precys ous stones he addeth to his owne crowne of glozie. And there fore the spouse sayth in his canticles: Sicut lilium inter spinas: fic amica mea inter filias : 315 the lylye floziffeth among the thos nes , fo both my faithfull frende amonge the boughters of thes worlde by pacyence | meaknes | and charitie.

£ap.2, A.

Capraper.

Telu whiche for me wold be crowned with thornes: make me to worthelp to be compuncte by the thomes of penance that I may beferue to be crowned of fin thy heuenly kyngbom.

> Dowe the laugiours put a rede in Christes right hande. The . rrtitit, article .

De. rertiti.article is the puttyng of a rede in Chaiftes Bat. 27.3 trabt hande for his regail Ceptre, fignifpenge therby that his kyngdome (whiche he viurped callynge hym felfe a byna) was boine and werke as a rede . but they

byd not remember that Chatte laybe: My kyngdome is not of Joh. 13 this worlde that is transitorie, and this was the thribe acte of thepa (coanfull illuspon. Thefe. tit . that is a purpull robe la crowne or a Deademe and a sceptre be the ornamentes of a kyng. the whiche thee thele cruell laugiours gave buto Chaifte to his greate contumelie and illusyon, and therby, they wolde theme that Christe was a falle treptour against the emperour bycause be wolde have blurped and taken boon hym (as they farbe) to be a kynge against the ordinaunce of the emperour. But that they byo to the cofulion and rebuke of Chaift: he turned it to his owne glozie z excellency, zherunto faynt Dierom faith: Chrifte helde the rede in his hand to write the facrilege of the Jues | and to theme hom felfe to be that person that thuld write his elect peo ple in the boke of lyfe. And faynt Dillary faith: Therfore oure lozde wold hold the rede in his right hand; that therby he might heweithat he well kepe a mayntepne his feruantes though thep be frayle a weyke and he well replenyin them with al goodnes.

fub Math. 27+

Sup Mat. canone .33 .

M. A Leston.

If this article we may take this lellon that we thutbe bilis gently remember that we of our felfe be frayle I werke and boyd of all goodnes, except we be fusterned a maynterned with the ryght hand of god eurn like as a rede which is in it felf boyd and werke or Mortly broken but holden in the hande of Chrifte: it is Arenathed.

Tapaper. Jelu whiche wolde haue a rede to be put in thy cout hand Countulipe to a royall Ceptre: I beleche the lo to frenath myne imbecillitie and fraylty with the ryght hande of thy po wer that B.i.

The Prevout of Glasse

that thy kyngdome maye be continually confirmed and stablifo theo in me. Amen. :::

Dowe the laugiours scoonfully saluted Chaiste.
The prev atticle.

the as god; bycaule he lapde fallipe hym lelfe to be god as they thought. Allo they faluted bym scounfully as a kynge bycause he

Mat.27.

Sup Bar. teft not. And here lapth Bede: They worthypped hym fcorning

Libro. riif.

Ben.9. D.

Quartorc=

19 fal.21.

tynge of Christe. for after that the saugious hadde arayed Christe with the ornamentes of a kynge; they kneled downe before hym and mocked hym sayinge; Aue rex indeorum: Hayle kyng of the Jues. as if they shuld say thou wold have ben a kynge but thou might

farbe hum felfe to be a kringe, and this they byo that they? illus from myaht reanswere to the accusacyon of the Tues, for the Tu es accused Chift in both these .ii. Also these laugiours byd these thynges to Chrifte of a Detestable a Dampnable mynde : for they crowned bym with warp thomes and afterwarde (comfully wor Oppped afaluted hom, and that to the great confusion of Chaff and therfoze favth Somon De Caffia : The ministers of Briate to aggravate and multiplye the bylenes & Chame put boon chaift: dyd knele before hym, and befydes that : that they mocked hym after the maner of chylozenithey illuded hym with great thetres. fo that nothing wanted to the despriving and the Chance of chaift. and in the remembrance of this despitying, boon good friday we Do not knele downe when we pray for the Jues, and though the gentyles byd thus mocke Chaifte: pet it is imputed to the Jues for they were the autours and the cause of this illusion. After this (coinfull falutacyon: they smote hym as ye shall se in the nerte article. This fourthe acte of the mockynge of Christe was figured in Aoe when he flepte in his tabernacle: his fonne Cham byd laughe hyinto scozne. Aoe dothe signyfye Christof whome the Jues his owne chylozen byd mocke and Coone. 31 fo it is figured in Belifeus the prophete | whiche afcendynge bus to the holl of Bethell, the cholden that dod fe hom: dod far and cre mockenge hem: Afcende calue afcende calue: Afcende oz come by thou balde man: ascende thou balde man. And of this mockyng speketh the pphet Dauid sapng : Omnes videntes me de riferunt me: Al that feme byb mocke melalfo o pohet @fay faithe

Blafohemayerut fanctum I frael: Thep haue blafohemen the holo of I fracil / that is the Dellias and fautour of the worlde.

strail indicate Government and and

cohning any in an alle as C 3 Leffon.

I this article we may lerne this leston , that we hulbe be wate y we do not fallly worthip or falute Chrift, which we Do as Bede fayth y when we beleue in hym, but yet we delpile bym with our eupl and froward bedes, when we confeste Chiff with our mouth and denye hym in our dedes as fait Baule faith. Atti. 1. D. Alfother fallir worftpp or falute Chrifte: whiche when they pray or be in the feruice of god; occupre they mynde wplfullye with any thong contrarie to the honour of god. Allo they which in the churche theme frames of greate devocpon and afterwarde Do areuous injuries to Christe in hys membres.

a spier I Deaver . 15 Hefu whiche for me wolde be scounfully worthypped and faluted of the fauctours knelving and favinge: Batle king of the Jues: graunte to methat I may worthyp the my berve lozde and god) in fritte and treuth, and reverentlye to falute the the onelye bynge of all bynges. Amen.

Dowe the fauctours (mote Chiffe with thep handes. The rrebi article.

De . trebi . article is the imptyinge of Chaifte / for thele laugiours wellyinge to mocke Chaifte alwell in dedes: as in fignes and wordes, Dabantei alapas; they fmote 306.19.4. in dede : that y honor which they had done to hym before: was onely to mocke byar, and in this they make they mockyng/moze to the desputying of Chaist, for before where as they byd worthyp and reverence to trin as to god , and byd falute hym as a bynge, nome they (mote hym to bis difpite & hame. And this (mytyng is not that of which we spake betoze in b.rt.article . for that was in the house of Annas , and the was in the motehall of Pplate, also that was but one Groke whiche one of the ministers called Malcus byd que to Chaft here were many ftrokes quen by Divers men to Chaift. Throby a Tene byd apue that froke, but the laugiours a gentiles opo grue thele. fourthly paroke was avuen to revenge of answere of Christe mare to p billhop Annas, B.ii.

Sup Mar.

The Approut of Staffe

but these were gruen onely to mocke Chill. And therfore this smrtyng both conveniently make a special article, divers from the other, and after this they by spyr in his face as ye hall be in in the next article. The lessone we may take as in §, rt. article.

Capayer. macy ober ale eich & &

Jetu which wold be imptent of the laugiours for met make me euer to lande and prayle the both in word and deber and allo that the dedes of other men (thoughe they be euril) maye euer torne to my good and profyte. Amen.

C Dowe the laugiours byd lpytte in the face of Chill.

2014t.27.

· Since I destrict

De. rrrbif. article is the loyityinge of the laugiours in the face of Christe, whiche dyd moche aggrauate all they actes done before, for what can be more by lange to man; than to spyt in his face as dyd the laugiours

in Chriftes face , lyke byle and lewdepertons. And herby peman percepue that thoughe these persons ben called in laten / milites : whiche comonly in enalyfibe we cal knyahtes, ver they were not knyabtes , that is gentyll and noble menthat be called also in la ten ! Equites aurari, and that is for they a golden fources, for fuch gentyll men and noble persons wolde mocke no good man noz Epytte in his face, not pet crucifye bym and take his garmentes whiche properly perterneth to banamen and tormentours. But thefe be called Milites, after the olde cuftome, feruantes foremen or laugiours | as it appereth in the lyfe | actes and geffes of Aus lius Cefar I where as Milites ben called foremen / ferupnae or bp red men that ferght on foot/and the knyahtes ben called bozimen Thefe bene called | Milites , not for they moblenes : but for they? Arenath. for comonly those fauciours were Aronge in bodys and reducto all eupli . And of thefe (peaketh Theophilus fare enge: The varne glozie of thefe faugrours in thefe mockyngesi euer rejoylynge in the inordynate rebukynges of other: done theme what they be that is byle and lewde persons for the more parte of them . and this article is bistincte from the rbii. article. for that was done in the house of Capphas before the Jues and of the Jues, but this spyttpinge was in the motehall of Pplate. Done by the fauctours before Bylate and all the compayancy. Those

Tide Calcs pinum et Suetonia i bita celat.

Sanctus Thomas. Suy Mar. 15. Those were the spettynges of the Jues, but these ware of the gentiles, and after this they imote Chaifte bon the hed with a rede | as pe hall fe in the next article. The leffon as in the rbit. article.

Capraver.

Jelu whiche for me dyd luffer the byle laugiours to spyt in thy most beautious face : graunt to me that I neuer polute or describe the face in the factament of the aultet by my boworthy tecepupinge therof, and that I never defople my confcience with

Dowe the laugiours smote Christ boon the bed with arede. The rrrbitt article.

> De . rrrbitt . article is the Imptonge boon Chaiftes bed with a tede, for his more papie and confusion i for byle and ftoborne persons are wonte to be sings ten with a staffe as bestes be. And also they smote Chill bpon the hed with a reve: to make p crowne

of thornes to go farther into his bed . And here note that o redes in those partes ben great and grolle as bygge of great as a ftaffe wher with we beate dogges. The cruel laugiours imote Chail Mar. 17.35 bpon the hed with a rece to his moze rebube & hame as if they thulbe fay: D thou byle a lewed felowe why woldest thou make thy felfe a kyng, and here they ordred Christe as theues and mans Clevers be ordred with bsifor oftymes they be manycled to hewe and confeste what they have done and the harver they thurste the manucles o moze it is to they paper, and in lyke maner here they Smote Chaiss bed that was crowned with thomes and p to put hym to moze papue. They finote with a rede that hed whiche is ferefull to all deuple, reverent to all the bertues angelles of her uen, the most blessed hed of Christe which is to be worthypped of all layntes for cuer . from o which hed cometh all bleffyng and grace not onely into our berde but also into the hem of our gare thentes, that is | not onely in to p holy apostles a marty's which be as the berde of Chiffe. But alfo his bleffonge and grace to de 2 descendeth in to all the membres of the churche thoughe they be but of berpe small perfeccyon; all they that be the chyls Derne of god : recepue this influens . D pe wzetches howe fereful and terrible fhall that bed apere to you at the day of sudgement ? B.tit. whiche 1.0 1 01

The Myrcour or Gialle

whiche nowe pe be not afrayd to impte - And with that implying the blode ranne downe from his hed; byon his necke/forehed and face, and so he appeared lyke but a lepre, for the spyttinges mix ted with that blode; made hym lyke but a lepre. And then pylate wente forth to the Jues. Ac, as in the nexte article,

TALeston.

A this article we may take this lellon, that we be well ware that we impte not Christ hed with a rede . as thep Do whiche impugne or denve his godhed, layinge that Chaifte is not god. Also they smyte Chaifte boon the hed: whiche by they bapne and vole lyfe offende Chiffe that is our hed . from whom cometh (as we laid before) the influence of grace in to al his membres wherby his membres have their lives the operations, and this hed hath gruen to be example of alour werkes. Wherfore in enery tyme that we have any oportunitie to bo any good: the pole person that well not bo that good worke both in a maner impte Chaile boon the bed, to that by that impe tynge and the prichpage of the thomes: the blode cunneth from his bed and nothenge to they comforth. and this it is & Christ nome forometh , and is pricked unto the theddringe of blode for our poplnes, for he feeth that his examples do not fructifre in his for we well take no papie for Chrifte, nor do good werkes after bis examples. One

O Felu whiche wolde have thy noble and precyous hed importen with a rede forme: grant to me that Inever offend the out hed with my bayne and yole lyfe; but that I may ever please the with my good and quyete maners and lyuynge. Amen,

Dowe Prlate dod thewe Christe scourged buto the Jues. The regir, article.

30b. 19.A.

De creir article is the shewing of Chiste so pittous lye arayed but the Jues, for after that the laugiours had so miserably entreated our lauyour Chistle: Priate toke Jesus and went forth but the people of the Jues A salve the: Ecce adduce ex vohis for as ve cognoscaris quia nulti seo invenio causa. Beholo (sapo pitate) I brying himforth to you

to you thus bunifihed for your wordes and to certifye you that I funde no maner of cause of beth in hym therfore he thus correct and punithed: I hall bimile bym . And here layth Somon Libro. riit. De Callia: Priate lapo that be found no caule of Death in Chailt. wherby he excludeth all crimes from Chaifte, for he bayingeth in an bninerfall negation | that is no cryme I fynde in Chitt , and this he dyd for to theme his diliaece for the Deliverance of Chiff. And mozouer Pplate opd bapnge forth Chaifte in the fame habpt and aray: as he was illuded and mocked of the fauctours and that was for the intent that the Jues feing hym fo miferably and Chamfully araved: Chulde cease of they malice towardes Chaft. And alfo Dylate hewed Chailt to the flues on that manet; bno wynge that they wolde be very glad to le Chilte thus dilpyled and punifixed, and also supposying p therby they content/wolde no more speake of his beth, a for this cause Pplate byd scourge Chilf and hewed hym to the Jues, and therfore the enangelift fapth: Exiuit ergo lefus portans fpineam coronam et purpureum Joh.19. 4. vestimentum: Telus came forth bauping a crowne of thornes and a purpull robe and alfo a rede in his hande for a fcepter. Behold here a lamentable (pectacle / Jelus went touth (as faynte Auften Sup John fayth) in a bynges omamentes not glozious and Chynyng in his apparell: but full of otheroby and confusion. And therfore Dy late land to the Jues: Ecce homo: Beholde this is a man | as pf he foulde baue fand (after fannt Auften) If ve haue enun to buit bycause be called bym selfe a kynge: nowespare hym/haue pytie boon bym, for ve nowe fe bym lyke to no kynge but hamefullye and milerably defecte lyke a moste miserable weetch , for hescour 18 now ged | crowned with thomes | mocked in a kynges omamentes | despried with many rebukes, and bet of impten with many fires kes / therfore (ith ve fe hom thus difuiled : let so enuy war cold oz ceale. But foz all thefe theyz enuy nothynae Decreafeb : but ras ther encreased and wared moze hote and feruent. Se howe great is the malice of the Aues , that hereby wolde not cease of the pio curynge of the deth of Christe, thepr obstinate wickednes wold not be relented with mercye. And among all the other illusions: this was more paper to Chrift, that is that his deedly enempes thuld fehrm to disprtefully arayed of the fauctours, of which fyght: they had no lytyl toy, and yet they were not content with this lyght: knowing that Pilate wold have to belyuered Chaift to his libertie | but they haupinge no compassion of Chaise | noz get cotent with the exculacyon of Pylate: cried out with a lowd boyce

tract . crbi.

Wibi.fupia.

The Myrour or Blaffe.

boyce and also moved other to crye saying: Crucify bym: crucif fpe bym .ac. as in the next article.

TA Leffon.

If this article we may lerne to have Chiff thus illuded and mocked evermoze in our remembraunce fo that we neuer baynly rejoyle in our outwarde garment/habite or apparel / for our lozbe god was mocked and lozned in his apparell. And iper cyally religious persons ought to folowe Chaifte in this thyngs for they represent Christ thus illuded and mocked in they, habyt and tonfure, for the habyt of a religiouse person is a byle thyage Delppled and mocked of the worldive people. The tonfure of crowne of the religious person: Doth represent o crowne of thos nes . And also in olde tyme religious men as monkes were wont to beare states or flyckes in they bandes whiche byd represente the rede that Christe had in his hande, and as Christe differned not to be brought forth and thewed to the Jues in that Icomfult babite: fo religious persons soulde not be assamed of thep; byle habit nozto folow Christ which was dispised in this kyngs aray. And herunto Capnte Daule Capth, Spectaculum facti fumus mudot We that despyle the worlde; be made a mocken stocke buto the worlde | and neuer fo moche as in thefe dayes | our lorde fende bs pacpence, and lyahten the foules of the displers.

Britt con . 4.13.

Capraper.

Hefu whiche for me wolde be thewed and prefented buto the Jues in Co Counfull and Dispitefull aray: graunt me to auoyde all oftentation of bayne glozie and to appere before the at thy judgement in luche aray as thall stande with thy favour.

Thowe the Jues byd crye | Crucifye bym crucifye bom. The . rl . article .

Be,rl, article is the cryenge of the Jues to have Chaift crucifyed , for when the billhoppes and the other Tues had fene Chaift to fcoanfully arayed, to milerably fcour ged/bet and mocked | not content therwith/noz pet alos 30b. 19. a. wynge the ercufacyon of Pylate : Dyd crye : Crucifige eum crucis fige eum: Crucifye bym/crucifye bym, they lapd twyle: Crucify and that

and that was to theme they feruent before that they had to chack fre Chrifte, and also for that they crucifyed hourboth in topsand in werke, And as Babanus layth : Johan ben moze protitable Plal. fe. to they? foules to have faybe : Miferere met deus miferere meit Daue mercy boon me (D thou god I have mercy boon me 202 els thele morbes of the prophet Johel : Parce domine parce popule Johet. 2.0 tuo: Spare lozbe | Chare thy people | apue not thyrie interttante in to rebukes and confusion , let not the gentiles have bominton boon thy people the Tues, these players had ben more comments ent for them : but they were fo malterous that they cryed couctly crucifye hom , and when they coved thus: it was the thy be bout of the bay that is . ir. of the clocke after our computation . 3t that houre the Jues byd crucifye Chaik with they tongues. As faynt Buften fayth : and after this erpolycoon the morbes of the Sup plat : euangelifte Darcus are to be biderfanded where as hefauthe! Erat autem hora tertia et crucifixerunt eum : At was o thout bout of the day and the Ques dyd crucifye hym that is with they tous gues.ac. openly hempinge therby that the torques of the wes were more to be fand or called the flevery of Christe than the han des of the fauctours. And therfore this cree is conneviently all ligned a specyall article of the passion of Chatte. They alked and cryed to have Chiffe crucifyed whichemaner of Dodgwas at that tyme of fuche frame and confusion & that after a persone ware put to fuche a death : be foulde neuer be remembred and for ben of againe : but to bis eupl and beliging and in a maner no man burit (peake (specially any good) of him that was hanged bpon the croffe after hes Deth. And of this contplayneth Chaife in the plaime favrice : Sleut aqua effusus fum : Tam put out of mynde | as the water out of the bellel. Df all other liquoies that be in a bellell, when they be put out of that bellell : there remay! neth colour og fmel, that the weth, what liquor was before inthat bessell, but whan water is put out of a vessell there remarkethe nothynge, wherby we mucht knowe what liquo; was in that beffell , fo Chaifte fapthe , that he is cletely fordoten, Allo Proffe Sapien, 2. man layth in the perfon of the Jues : Motte turpillima condemp nemus eum : Let be condempne Chaift to the moff flameful Deth. And the prophet Dievemy laith in the perfon of our love Chill: Cogitaueruft fuper me confilia dicentes : venite mittamus lignum in pariemelus : The malicrous Aues hauc counteled agaputt me favenge: Let be put a tree in to his breade, that is let be crucis fre hyni , and fo he shalbe forgoten and dispred of all people. D thou : 00 F(b)

Mar.if. L

Pfal.214

Dietair.D:

1 10 10 1

Dmct. 83 .

30h.19.13.

Sup John

D thou farthful foute behold here the laufour Jefus howe mile sably and (coinfully clad and crowned : hers brought forth with a rede for his (center in his hand, and how (hamefastly he francis nowe with his heed downwarde, before luche a greatmultitude cryenge and lapenge: Crucifye/crucify hym/ and also derioping and mockynge hymi, that he wolde be taken for a prophete and a tople man layenge: Where is nowe the woloome the prophicys and miracles ac, and to be not onely fuffred paper and for cowe: but also rebukes and thretnynges of the Tues. Then Pps Luc.23. C . late lapo to the Jues : Quid enim mali fecit: What eupli hath be bone, I fynde no cause of Deth inhym. These wordes of Polate Done infructe and teache all modes to procede in all causes, and specyally in causes of beth: wysely and biligently . But alas where wall we fonde a judge that woll laboure so diffeentlye to? the Delpuerance of an innocent : as Applate Dyd for Chrifte, and lucely if Applate were louvna in thele daves: A suppose he wolte ercell in trabt indaement many of our indaes both tempozail and also specitually at that tyme the bishoppes and seniours, and preeftes and the religious , and all the people of the flues were agapufte Chaifte, and Poplate low regarded all thepr woz des, forhe of a longe featone, and oftpmes laboured to delpuer White from them, and therfore he fand : Accipite eum vos et cru 30h.19. A. citigite: Cake poulpm and crucify hym : for I fynd no caufe in bym. A thele wordes Pplate layo, for diverte caules of frest, at Libro. riii. ter Symon de Callia, torebuke the papae of the Jues which fo facte oppercede: that they betermined and alligned unto the pre libent and hyghe Judge binder the emperour, what beth Christe thuide fuffer that is the molte deteltable and Chamefull death of the croffe. Secondly Pplate spake these wordes / for to belquer and acquete the innocent Chrifte. Berunto layth Crifosome : The Jues brought chrift to Bilate: p he wuld be put a condep. ned to beth by the fentence of the tubae , but it happed of cotrary for the judge declared Christ to be innocent, and oftymes he des lyuered and excused hym from they accusacyons. And that App late layo to the Aues: Wake you how and crucifye bom: was spoken in abhorrong they wordes, for that they wold have comcompelled hym to a thynge against hys mynde and also against tyght. Thyrdly he spake so for the declaracyon of his power and auctoritie for he wolde gladly have ben Delynered from the ind gement of Chaifte, the whiche the Auss percepuping: added the thyed accusacyon bespes the other it, spoken in the price article

faynge:

faynge: Nos legem habemus : et fecudum legem debet mori:quia fis lium dei se fecit: We have a lawe after the which be ought to pres for he hath made hym felfe the fonne of gob. Ind here as Sp, Libro. riil. mon de Callia lapth : It apereth manttelly the fallenes of they? acculacyon, for if the wordes wulde be referred to they intent. or contrarie wyle if theyr intent buld agre to theyr wordes, both waves: the Tues do lye and they iniquitie both lye and fpeake falle to them felfes , for Christ Dyd neuer make bym felfe god , nos ther in this worlde; nor pet eternally, for he was god enertale tyngly not made but eternally generate and goten of the father. but the Jues thought Chift to be onely a man and not god, noz Chaifte at any tyme as manibyd affirme bym felfe to be made the fonne of god but for asmoche as he beynge the eterne sonne of god / was made man for bs / his godhed in no thynge chaunged, but takpinge for our faluation/our nature : therfore be called him telf the sonne of god for the was both god and man in one person. but Pilate when he had herd this laying of & Jues: he was moze 300.19.18. afrayo than he was before, not for that he feared they lawe; but that he was afrayo to condempne the some of god. And also he was afrand hearinge suche a hyghe sentence that was about his witte and binderstanding that is that a man shulde be or make hym felfe the fonne of god, and whether it were true of not: he was afrayd to grue fentence of deth. And herto fayth Alquine: Suy John De dyd not feare for that he harde them fpeake of they lawe, for 19. be bernge a ftraunger and a gentill / regarded not that / but he was afrayo to codempne the sonne of god, and therfore he entred in agapne in to the moteball and callynge Telus buto bym layd: Vndees tu ? Df what frocke oz kyndzed art thou ? Pplate wolde Joh. 19. 18. have knowen if he were the sonne of god or if he were of the kynd or flocke of p goddes. And this lafte poynte myght have bene eafely or lyahtlye persuaded buto Pylate, for he was a gentill: which do suppose and beleue that many men may be of the stocke of goddes | and fo the fome of goddes . But Jefus byo not ans Iwere one worde to his question, and that was bycause Pplate was not fufficient to recepue or binderstande the folution of hys awne queftion. for the prophet fapth: Generationem eius quis Elac. 73. £ enerrabit . Who is able to beclare and thewe his eterne genera ? tion and though Chaift was able to declare it: pet there is no moztail man able to binderstande it. Secondly Jesus wolde not answere to Pplates question: that Pplates synne shulde not be aggrauate and made more greuous. And thirdly that the pattion of Christe

The Apyrour or Glasse.

Drift con. of Chrifte fhulde not be letted. For as farnt Paule farth. Si cod 1.23. nouissent : nung dominum glorie crucifixissent : If they had knos wen (howe Chaifte was the sonne of god) they wold never have crucifyed the loade of glozie, and this is to be understand of By late and p gentyles anot of the Jues, for they myght have know 306.19.18. wen sufficiently if they had wolde. Then Polate land to Chaift: Mihi non loqueris, Nescis quia potestatem habeo crucifigere te.&c Why wolt not thou fpeake to me ? Doft thou not knowe ? I have power to crucifye the josto dimile and delpuer the . In thefe wordes Pplate codempneth hym telfe. And therfore Chrifoftom Dmet. 83 . fayth: D Aplate in this worde thou condempnet thy felfe, If Dup John thou have this power: wherfore then doft not thou delpuer hom thou knowing and to oftimes openly faring that he is innocent? If thou recover 02 bost thy selfe of thy power that thou haste to kyll Chaifte oa to belyuer hym : may not Chaift then laufully fay Lut.19. D. bnto the: De ore tuo te judico ferue nequam: I judge the by thyne owne wordes, thou wycked feruant and then Tefus to reproue 300. 10.20. the boffynge and pappe of Aplate fapt : Non haberes aduerfu me poteftatem vilam: nifi datum tibi effet defuper: Thou fulbe haue no power ouer me; except it were gruen to from aboue of from an hygher power. fyite from god: of whome is all power, as Rom. 13.4. Saynt Paule Sayth. And secondly from the emperour, which at that tyme had the dominion over the Aues. And in these wordes Chaift reproueth couertly or fecretly the fynne of Pylate , for nos ther god, not pet the emperour had ordred Pplate there a tudge to condempne or punishe the innocentes; but rather to defende and delyuer them. And notwithstanding the synne of Pylate was great: pet it was not so greuous as the synne of the Juesoz of Audas. And this our load heweth in the wordes following: 30h.19. 3. Propteria qui tradidit me tibi : maius peccatum habet: Cherfoze he that dyd betray or delyuer me buto the : his frame is the more great and greuous, and that well apereth, for Judas byd fpnne moued of a coultple mynde, the Aues spnned; moued of malyce and enuy, but Pplate: onely for feare of the emperour & fauour of D Aues. At is moze greuous offece to linne of a couetyle mind and of ranco; and enuy: than onely of feare, for feare accusethe the fonne in a parte , though not in the hole, and here Pplate con lidering that he was reasonably in a maner convicte of synne in this cause: for he (as a wrtty person) percepuynge that he shuld be noted of fpnne/if he foulde condempne the innocent : therfore be fought opoztunitie and occasion to dimisse and lette hym go. as be

as he dod befoze i in lendong Chailt to Berode, and allo in laying that he founde no cause of deth in hym. But the Jues anone pers cepuping the mynde of Aplate: returned to thep? first accusacyon and cryed farnge: Si hunc dimittis non es amicus cefaris : Afthou Dimile this man thou art not true to the emperour .ac. as in the nert article hal apere. Ind here note that there ware about. lrr. AD, people that crped : Crucifige : crucifige : Dfthe whiche Deter converted in one day .til. 90. a Mortly after . b. 90, buto y fayth .

There folome .ti. Lellons

A this article we may take first this leston, it is no dife 1. ference of divertitie (to speake of the intente of tynne) whether thou kyll a man with thy tonque 1 02 with thy fwerde, for thy intent in both thefe . it . is to kyll hym. and therfoze the profete Dauid fapth: Lingua corum gladius acu Plal. 56. tus: Thep: tongue is a harpe (werde, and this was spoken of the Jues that dod cry : Crucifige crucifige: And of this tert faint Job. 19. 4. Auften farth: Loke not buto the buarmed handes of the Aues: but to they armed mouth, for frome thens came p warpe fwerte that flewe Chief. Therfore lette all backyters and sclaunderers of they, nevabbours beware that they do not make they, tonges tharpe as a fwerde | for as a fwerde tolleth the body: fo the fclaus derer tongue fleveth the fame and good name of a man . And here to fauth Salomon: Mors et vita in manibus lingue: Deth alpfe be in the handes og power of the tonque. The seconde lestone u. is that we huld not alwayes answere to every question, for here in this pallyon of Chaifte: we rede that thapes he kepte his fcis lence. Tyilt before the billhop, and that was to teache bs pacys ence agaynft contumelyes and rebukes. Secondly befoze Des rode | and that was against curiouse questions to teache bs for to ferch for true and necessarie thynges and not for bayne a curis ousthynges. Thyzdly befoze Pplate | agapuste bayne laude oz prayle to teache be to folowe the true laude of god and to auopd all hapne praylynges. And a man to conforme hym selfe to this article shulde remember howe terrible ware those cryenges of the Aues. And remeber also if he at any tyme hath cryed agaynst his nerghbour by consent buto the wicked sudgementes of men or to they detracepons a sclaunders spoken agapust they nepgh bour. And then pray as foloweth or in lyke maner.

Ta prayers

DIelu 5.1.

Bup John trac. 114. # fup pfal.63.

1920uet.18.

The Dyrour or Glasse

Helu whiche for me was not afrayo to here the terrible and fearfull boyces of the Tues cryenge: Crucifige: crucifige: That is crucifye bym | crucifye bym : graunt to me that I be not afraph of the curled and malicyous word of myne enemyes and that I never hurt my negghbour with my speche. Imen.

(Howe Christe was brought buto his judgement. The rli article.

30b. 19.33.

De, tli article is the baynapinge of Chaifte befoze the tuoge toz when the Jues byd perceyue y Pplate wold have delpuered Chaifte: they returned to they 2 frafte acculacyon and cryenge layo: Si hunc dimittis : non es

amicus cefaris: If thou belyuer this person thou art not the frend of the emperoure not true to hom, for who fo ever maketh hom felfe a kyng: he is a traptout to the emperour. This they fpake Libro, riif. to make Pplate afrayde, and here lapth Symon be Callia that the Aues (erched; all the falle craftes and deuples that they could Dup John ymagyne, and all to put Chaifte bnto the beth. Ind then Wylate trac. C.rbi. hearpinge these wordes beganne to be moze afrapo, for he myaht

not contempne the emperour that gaue hym his power and auce tozitie as farth fait Auften. And thertoze he brought Jefus forth and fat downe to grue fentence, openly, and this he dyd that the fentence of Christes beth Quito not be imputed to hymi but to the

Aues. And when Pplace fat downe to apue sentence : it was the forte houre of the day that is. rii, of the clocke, and then his wofe fent to hom fange: Nihil tibi et iufto illi, Del not thou with the

beth of that rightuous man, this night I have luffred many thin ges in my flepe about hym, for as the glole faith there : the Deupl percepupage that he fould lese his kynadom a power by the beth

of Chaift: was foap that he made Chaift to be taken, and therfoae he thewed certen victous to Pplates wyfe, that by her the death of Christ shulde be letted, as in the begynnynge he brought beth

in to the worlde by a woman. Then Pylate commaunded that Iclus chulde be presented before hym where as he sat in sudges 30h.19. C. ment and then he fapt to the Jucs : Ecce rex vefter : Behold pour

kynge befoze he fapd: Beholde a man, therby hewynge howe chamefullye and miserably Christ was arayed, and that Priate spake to moue the Jues to compassion. And nowe to moue them agayne: he sayo scounfully mockynge them: behold your kynger

as if he chulde care: reawant to be assamed that any wyle man Mulde

30b.19. L.

Mat. 27.13

Blot ordin Sup Mat. 27.

thuld percepue that ye be afrand that this simple person, so byles ly abjecte and despited | thuid be your kynge | but the Jues in no thyringe affiamed not pet moued to pitie : cryed , Tolle tolle crucie Ibidem . fige eum: Away with hym hens with hym I take hym frome our lyght, it is deth for vs to loke boon hom, away with hom crus city hym. And note here that they byd crye thrice: Crucify hym and in the remembraunce therof we fay theyee Hanus Detim the malle. Chen Pplate Comfully lapo to them: Regem veftrum eru Ibitet cifigam ? Shall I crucifve your kynge? wyllynge therby to res buke them and make theym aftiamed to fpeake any more therof. whom he coulde not move by the desprenaes of Christe but the Jues paft all fhame answered faynge: Non habemus regem nift 3600m. cefarem: We have no kyng but the emperour. And herby ve may le howe moche the bukpnde flues despred the deth of Christe for they to procure his beth wolfully submitted them felfe under the Subjection of the Bomannes, the whiche before that tyme they wolde never gladly do, but rather they were alwayes in a mynd and purpose to rebelle agapuste the emperour for to have they? lis bertpe. Ind here note that this article was more areuous to Chaifte , then any of the other before: for here be was broughte to his indeement and his acculars molte cruelly dyd cree laway with hom / hange ho m boon the gallowes . 4 c. where as all the other were done and spoken, the judge not syttynge in judge ! mente. And then Pplate sepage that that he myght in no thyng profite to the deliveraunce of Chrite called for water. Ac. as shall appere in the nexte article.

CALeffon.

f this article we may lerne howe to judge oure felfe in our owne foule and conscience las Christe was indged for bs. that therby we myghte anopoe the strapte indgemente of god. for as faynte Paule faythe: If we here tudge our felfe: we hall not be Judged. : ex: :::

Brim con. 11.10.

T Apraper.

Lorde Jesu Christe the sonne of the lyupnae god whiche in the fyrte houre of the day wold for me most wretched fin net be prefented before the judge fettyng in undgement: graunt to me to to indge my felfe in my felfe of all my fynnes by the tefty. Soil. mony

The Prztout oz Glasse

monie or witnes of myne owne conscience and also pacventive to fuffer thy judgemente in all advertities: that I may in fuerty appere in thy lafte and terrible judgement. Amen.

> Dowe Christe was condempned. The . titi. article.

Adol gue 19.

13fal. 25 .

#3at.27.£

27.

De. rlif. article is the condempnacyon of Chaift by the fentence of the judge, for Pylate feynge that he in no thyng profyted for the Delyuerance of 4 brift , but that moze busines was made log as the glose sayth: The Tues reputed to Pplate treason and rebellion against the empes

rour, he was anone ouercome by feare ad fwerued from the way Mat. 27. C of treuth and justice. But fort he toke water and wallbed hys handes fayng: Innocens ego fum a fanguine iufti huius : vos vides

ritis: A am innocent of the blode and deth of this full person 120 late toke water and walched his handes according to the laveng of the uphet : Lauabo inter innocentes manus meas : I fhal mafft my handes among the innocentes, but he fayo to the Jues: Vos videritis: Loke pouto pour parte/colider what halbe pour fon. I am the minister of the lawe, take good hede whom ye offer to me to be flanne, for I must que fentence after your fannaja and not after my knoledge and mynde, and therfore this fynne hatbe tmputed to you and not to me . And then all the people of the Au

es antwered and fayd : Sanguis ei' fuper nos et fuper filios noftros. Dis blode fall boon be a boon our childern. This farna for the worder is very good a most pfitable to man faluacyon for it is greatly to be defired that the blode of Chaift fal byon by to walth

bs from all fulth of funne according to the faring of farint Johan Apoc. 1. 26. Dilexit nos et lauit nos a peccatis noftris in fanguine fuo: Chatfte hathloued be a walled be frome our lynnes in his blode. But the Tues fpake thefe wordes with an other intent , for they before

red p the bengeance of his blode and deth thulde fall boon them and bpon thep; childen, and fo it both buto this day vis almoft Sup Mat. rb.hadzeth peres a fo hal cotinue (as faint Dierom faith) npgb buto the ende of the worlde. And so pplate though he had sapo before and declared Christ to be innocent and so to be delpuered. pet nowe wellong to please the Aues, and saroffve they creengs

and fulfpll they? wpl/opd & thyng which was not plefyng to god and accordynge to inffyce . Also fearynge that he foulde have bene accused of treason against the emperour. Also suppospinge no great peryll or daunger though he condempned to octh this

poore

pore innocent person, specyally considerynice that no man spake or intreated for hom, al this confidered (Tap) Polate gaue fen tence and indged Chrifte, for that he wolde have ben a kyng con trarte to the precepte of the emperour; to be hanged byon o croffe of crucifyed, and this fentence was agapuft all tuffee; and also agaynite his owne knowledge, for he knewe Chrifte to be inno! cent in this cause and all other. And thus he gave niost cruet sen tence againste the innocent in whome was no canse of deth. And To by his tudgement and power of the emperouse: he betoke Je fus buto the ques that he hulde be crucifred. And note here that the euangelift farth not (Ve crucifigeret eu: fed ve crucifigeretur) That the Jues bulde crucifye Chrifte, but that he bulde be cru cified by the auctoritie of the runge, but he layth that Pylate bes toke Jelus bnto the Jues : to theme that they were the cause of his veth though they wolde not have had it fotaken, for Avlate wold not have gruen this fentence, but onely for that he fe that he soulde none otherwyle please and content the Jues w But what was the forme and the wordes of the sentence: it is not shewer in the gospelles; but in the enangely of Aichodeme it is writen howe that Pplate gave fentence in thefe wordes folowing Gens tua comprobauit te regem : propterea precipio te primum flagellari fecundum principum ftatuta deinde efecruce leuaris Chy people have aftermed the to be a kyinge, therfore I commaunde the first to be fourged accordingly to the ordinances and flatutes of the princes of Rome and after that to be hanged byon the croffe. Be holde here howe the moste innocente lambe Christe byd chose to be dampned for the with an butufte and falle fentence to Delps uer the frome the judgement of justice and payne of eternall dampnacyon, he paved for that he never had he fuffred payne for oure fpnne. And here remember what lamentacpon his fren! des then made, when they herde this horrible and moste buttue Centence gruen agaynfte Chailte . And in the remembraunce of that lentence and beth of Chaifte | whiche in fcripture is cal ? led Alpha and Do, the bearmonge and the endonge, and by apoca. B. cause that Christe was that daye taken frome by his death. Therfore the churche energy were in that day bleth to omitte and leave the bearnnynge and endrnge of the houres of the ferupce. After this condempnacyon: the faugiours toke oute fauyoute Jelus. ac. as in the nexte article.

TA Lesson.

S.iii.

23p

The Myrcouroz Glasse

thely descrue the full sentence of deth snother of the soule; not of the bodye. And also as Chaiste suffred for us a falle and a wicked sentence to be gruen agapust hym by a frayle man: so in type maner we shallo not feare the wicked sudgementes of men gruen or spoken agapust us, but pacyetly suffer them for the lone of god. And herunto sayth saynt Doule, Mihi autem pro minimo est ve a vobis sudicer: aut ab humano die, I do lytyll regarde to be sudged of you or of any mannes day.

paith cop.

CApraper.

Jelu whiche for me wolde pacyently and innocently luffer the which fentence of deth; and that of the most hamefull dety of the crosse: graunt to me that I never deserve the fust sense tence of deth in soul or in bodye and that for thy love I feare not the wicked sudgementes of men, and also that I never sudge as no persone wrongsullye. Imen.

The powe Christe bare his crosse.

Mat.17.

Libzo. piii.

he. rlitt. article is the bearpnge of his crolle, top after that Pylate had gruen sentece of deth agapust the innocent Christ Jesus: then the saugiours toke hym and pulled of the purpull of scarlet robe, and put on hym his owne garmentes. And here saythe Symon de Cassa: When Christe shulde be crucifyed then the saugiours toke from hym that garment wherin they had derided

Symon de Cassa: When Christe shulde be crucifyed then the saugiours toke from hym that garment wherin they had derived and mocked hym, and nowe they beganne (not mockyngly or in sporte / but in verye dede) to put hym to the payne and deth of the crosse/and therfore they put doon hym his owne garmentes/that therby he myght be the more knowen, and so goynge to his deth in his owne clothes; it shulde be the more to his consuston and shame. And at this tyme without any doubte Christe suffred a newe payne and that was moste greuous / for that olde purpult robe was harde baken and cleued faste to his backe, in the would be whiche he suffred before at his scourgynge, and therfore this robe myght not be pulled of his backe; but to his most greuous payne, for they rent and pulled the sless from his bodye with that cote, and so put Christ, to a newe sintollerable payne agayn.

Then

Then they byndynge his bandes and neeke with a tope: therby Wewed that he was covempned buto the beth and to diewehom out of his propre citie as a milooer, and they lavde the areat the My and groffe tree of the croffe | byon his mofte (doze and tender Molders, that he foulde beare it buto the place where as he fould be crucifyed. And for almoche as that tree was peputed and thought of the Jues to be a prophane and buciene though : and : Bilo that Deth of the croffe hamefull for the feriptuse lapth : Ma Deut. 21, 3 ledictus omnis qui pendit in ligno : Detsa curled that is hanged bon a tree . therfore no man durft beare that tree not pet touche it . And for this cause: they lepoe it boon Christe, that he damps ned: thulde beare his owne croffe. This was a great fore and sporte to the wicked men , but it was a great mifferie to be chails tians. And therfore fannt Barnarde fanth : D here is Trectacle of thenge done that was never lene before meuer hetee nordone before, that a thefe or a malefactour fhulve be compelled to beare the gallowes of tree wherupon be foulde be hanged but onelye now in Chrift and here farth farnt Auften : The mylve lambe Jelus taketh and beareth his owne croffe boon his fholders gos ruge with great payne and folowe buto the place of his pallyon, and herin was fulfylled the farnge of the prophet: Factus eft pren ripatus fuper humeum eius : Dis Dignitte and power is made be pon his foulder . his croffe : is his dignitie and power , whethy iden alole he dyd overcome the power of the deule, and for his obedience bu to the deth : god dyd exalte hym as faynte Poule fayth . And as Philip 1.3 greate men beare divers thynges in token of thep divers digit ties, Askynges: acrowne, bishoppes ampter, other men a gartar . 4 c. fo Chaifte in the remembaunce of his Dignitie; bare the croffe, and fo thou ferchynge : that not fynde or percevue that efus reigneth in any person; but by payne a herones and there foze thele delicates a carnall persons whiche wyl fuffer no payne but folowe all pleasure; benthe enempes of the croffe of Christe as fait Auften faith. In this acte was fulfylled p figure of Ifaac whiche bare the flickes wherwith he fhulde have bene offered to god in facrifice. Also this acte was figured in the wydowe of Tections Saceptha that gatherd . if. Aiches . Allo our laupour Chaiftets gum.i7.26. fignifyed by that clustre of grapes that was boine boon atre by twirte .ii. men , for Christe was hanged boon a tre bytwirt two theups. Alfo this Chrifte is fignifyed by Delpfeus whiche kut downe a tre and went with it to fearthe for the pren whiche was fallen in to the watre, and at that fearthyuge : the pien fwame

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aboue the water, where as the tree was, to our fautour: Chatte faught for man kynde whiche was fallen in to the Deape water of troubles and drowned frame and in bell, but by the tree of the croffe of Chaife: it Iwame by agayne and lo was recourred as gapne . De this article faynt Anfelme fayth : D my foule behold and le home thy loade god is in al thynges here despited and com pelled to bowe his backe buder the heuve burden of the croffe, and to to beare his owne confution and thame. D merueploute spectacle to beholde dost ethou not se hym + beholde his dignitie and power is hewed boon his Wolder, this is the robde of tree of equitie, the tree of his kyugdome and power. And thus when Jelus had gone a lytyll forth bearinge his heur crolle: he was To feynt a wery, partly to; feblenes and tendernes of his bodye, and partly for the great afflicacyon and payne that he had fuffred all the same day and nyght before: that he was fayne to go loftly and also to tay downe the croffe from tym, ozels (as some fayth) be fel downe buder the croile there co reit bym and ease bym felf. But those most exuell tormencours not wyllynge to differ hys Deth, and also fearpnge leife that Pylate fuloe reuoke bis ten ? tence bycause he shewed hym selfe to have a good wyll to delpuer Chill from Detb, therfore they conftrayned a fraunge man that palled by them called Symon Circneus to beare the croffe after Jelus. Aot moued (as the glole fayth) of any pitre or mercre towardes Chift: but that he myght the foner come to his death. And also that it myght appere that Jelus was not god / seguge that he was so feble z werke a man that he was not able to beare that croffe as fayth faynt Auften. And this Symon was not a Jue of the childerne of Acraell: but a prigrymea Araunger of the Strengs that is a cytye in the countrie of Libia. And m this man was berrfred the laringe of the prophet Dauld: Popu lus que non cognout : feruiut milit : The people that I haue not knowen: hath done service to me. And though the ives put this labour (that is to beare the croffe after Jelus) buto this Symon as to a byle person a despyled among them: pet it was not done Biot oroin without greatmifterie , for as the glole farth : Beholde and note Sup Mar. here that no Jué or Chrewe; but a fraunger a gentyle is lubs 15. f. Mat. Dued to the obproby and croffe of Chrifte, to hewe that the plen tuoulnes of grace a of the lacramentes of milteries of the lawe hulde departe from the Jues buto the gentyles. Symon is as Beda. Sup moche to lay by interpretation as obedient, and Cireneus is me terpreted : heres that is an beyre. And therfore by this man may

be well

Mat.15.18

Slofa ozdí Ibidem.

fal. 17.

27.

Zutā.230

be well noted all good chiffians converted frome the excourse of gentilitie buto Chaife: whiche fomtyme ware as pylgryms oz fraungers buto the lawe and preceptes of god.but by they faith and obedyence buto the comaundemetes of god : they were make of the housholde of god and his herres land also coenheritours with Chaife. And thus bearinge his croffe: they brought him to Golgotha, ac, as in the nerte article.

dr. a Leffon.

A this article we christians mape leure to beare the croffe Sup mat. after Jelus for (as the glole layth) firfte Chufte beareth the croffe / foz he fuffred first , afterwarde it was put to Symon Cireneus to beare it after Christ/tor we ought to folowe the step pes of Chaift, to: Symon dyd folowe and not go before Chaift. And herunto our load farth in the gofpell: Si quis vult venire polt Zucco. L. me: tollat crucem fuam quotidie et fequatur me: Af any man woll come after me : lette bym take his owne croffe dayly and folowe me . And here be noted thre thynges , necessary for hym that wol folowe Chift. fraft that he beare it boluntarplye and not com? pelled agapust his wyll, and therforehe lapth: If any man woll come after me : notyinge therby that it muste be of his owne well. Deconde that he beare his owne propre croffe | and therfoze | he layth let hym take his ownecroffe. Thy zoe that it be done for the glozie of god and not for bapne glozie, and therfore he farth and tolowe melbo it to mp bonour and formy love. And by this croffe bere is noted the purpose of godly and bertuouse lyfe, so that the hole lyfe of a chaiftiane whiche lyueth after the gospell of Chaift may be called a croffe and a martirdome. And this croffe is to be Dayly borne after Christe, and for the love of Christe. Tyrite in our bert by remediaunce and compassion. In our mouth by ofte and devouce thankes. And in our bodie by discreate chaftylyng and subduyinge of the same, that so we myght reanswere a grue thankes buto our fautour in hert | worde | and dede. Herby pe may fe that loue without this croffe | noz pet this croffe without loue: may deferue any laude or prayle in thought | worde | nor Debe. But that croffe is hyghely to be prapled whiche is topned with love | whiche love also the same crosse both bypnge in . In this ftate was faynt Daule whiche fayd of hymfelfe; Chrifto con Bala.2.D. fixus fum cruci : I am faftened to the croffe for the loue of Chrift. In this croffe frait our fleffe or body is fastened with the naples of feare

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pfal. C. 18. Of feare and herunto the prophet Dauto fayth; Coffge timore rud carnes meas; Falten or nayle falte my flesshe with the feare. See condly our spirite muste be fastened with the nayles of loue. And thyroly our outwarde senses: with the nayles of disciplyne and

Eccl. 12. D. rigour or papere. And herunto the wyle man layth: Verba lapien cium quasi stimuli set quasi claui in altum consixi; The wordes of wyle men be as pryckes or broddes, and as nayles fastened in the profunditie of our senses. Fourthly our handes must be nayled with the nayles of laboure. And therfore the wyle man layth:

with the navles of laboure, And therfore the wole man farth: Eccle. o. C. Quodeung poteft manus tua : inftanter operare; Werke Diligently what so ever good thy bandes may werke. Herby it doth clerely appere: that that person (beweth hym felte manifeltly to have no true loue: whichewell not prepare and grue hym felfe to harde and paynfull thynges for his louer. D howe gladlye ought the chailtans to take and beare his croffe, forth he is taught and mos ued therunto by nature and also by crafte . Paturally the byw Des when they flye in the ayze: they ble the ligne of the croffe foz they; bed and they; taple and they; winges abrode: make a croffe, and to in they? flyenge they take they? croffe. In tyke maner a man fwymmynge takes his croffe. The flyppe goyng bpon the fee: maketh the ligne of the croffe. Alfo a man to conforme hom felfe to this article full remeber with how great charitie Chaift bare his croffe for bs, and of what beupnes it was to hym, fer page that all the funnes of the worlde was put boon his croffe. whiche all: this (wete and mylde lambe whem the went to be of fered: dyd beare byon his houlders. Allo a man may ymagyne in hym felfe as if he bare the croffe of Chrifte with hym as Spi

Telu whiche for me a wretche wolde beare thy heur crosse boon thene owne shulders: make me wisfully and gladle to take the crosse of penance and streyter lyse, and to beare it days lee after the and for thy love. Amen.

mon Cireneus dyd, and so pray thus.

Dowe Christ was led buto Golgoltha that is the mount of Caluarie. The rlitti.article.

De, clitti. article is the ledynge of Chaiste buto Golgos tha, there to be crucifyed, for after that they had lapbe the crosse byon Chaistes shulders and there tyed it fast.

.... As saynt Johan sayth: Eduxerunt eum: They led hym out of the citie. Lyaste to fulfyll the fygures of the lawe. For it

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was commaunded in the lawe that the calle and the cote whiche Leut. of 164 were offred in the most folempne facrifice for the expiation and purifying of the people: that they thuide be buryed without the castelles or the habitacyons of men. So Christe whicheisthe facultice to; the expiation and redeption of all man bynde: foult lutter deth without the castels of cities. And also he wolde suffer without p citie to Declare a thewe buto be howe p the bertue of his pailton thuld not be included within the cooffes or boudes of the fues: but that it huld be konwen to be a comon factifice for all the worlde. And thyrdly to fignifye and sewe to buthat who to wolde have the effecte and vertue of this passion: he muste go forth or go from the worlder at left in defire affection or loue that is: that he have no mordinate love to the worlde . the goods des of pleasure therof. Wherfore let be folowe Christe and go buto hym frome our carnall frendes and worldive convertacyon bearinge with him and for his love rebukes and harp papies. Und herunto faynt Bernarde fayth: Chaifte fuffred his pallyon and deth without the citye, thereoze let bs go to hym from the cye tye, that is by the contempte of worldipe convertacyon, and that may be done by .tit.maner of wayes , In affeccyon of loue | that we love not inozdinatly the world . In effect & Debe; that we bt terly forfake the worlde both in well and also bodge. Ind thyrde lye by profytynge: that we defre and labour to be made one fots rite with god. foras farnt Gregorie farth: Themoze that a man is separate from the loue of the worlde: the mozenrah he is to god, This ledying about al the other. biit. of which we frake in the . biti- article: was most paynfull and chamefull to Christe and that for many causes, and therfore conveniently it maketh a specyaltarticle. fyalt by reason of his rebuke and shame | for it 1. was moche fhamefull to be led buto hangunge . Secondly, for it. that he was copled and founed or led with .ii. theues and misches uous perfons, and that was done to his more confuspon a chame that the people hulde thynke , there was no difference bytwirte Chaifte and them. Thyadly for the greate noumber of people til. that fe hym and folowed hym/and that not onely of men but alfo of women as the evangelist sayth. But they all dyd not folowe Luc.23. D. hym of one intent and one mynde | for some were moche toyfull

of that fratt as the most e parte of the Jues. And it is no small payne to a man to behold and le other men, and specially his ene myes gladde and toyfull of his afficepon and rebuke. There were also some that dyd wepe and were sozpe for that syght, as

the bleffed

In libzo De planctu bir ginis.

the bleffed woman . Im alfo this was moche paynfull to Chaift to le his frendes a louers in fozowe and heupnes foz hom. Saint Bernarde Describeth this ledynge and procession in this maner folowpage. When Christ (layty he) was broughte forthe to be ledde buto his pallion: there was gathered about hym a greate multitude of people . as pe comonly fe: when theues and murs Detars be had to handynge. Some went laughynge and some caft clay or durte byon his most blelled hed and face. If Christe loked before hym, he sawe them cast durte byon hym. If he los ked aboue hym: he lame the heur tre of the croffe lyenge boon his necke and greuoufly oppreffed hym. If he loke behynd hym he lawe his mother with a great number of men and women wes prince and lamentyinge for hom. And as some doctours do say! his most fozowefull mother wolde have come to hom to have hel pen hym: and myght not be fuffred the whiche her swete Telus Cepnge and confederpnge her great heupnes: fell downe for Cos to we and werynes buder the croffe. And that feynge his mofte Tournae mother: for forowe the fell to the erth as Deade. And in the remembraunce of this (wonying there was afterwarde a cha vell buplaco by the farthful people in the same place in the honoz of our lady whiche is called : fancta Maria de Spalmo. Ind after this: Jelus turnynge hym felfe to the women that wepte: Luc.23. D. Caph, Filie Hierufalem nolite flere super mer sed super vosipsas flete et super filios veftros: D pe Doughters of Dierusalem wepe not bpon me for I take thefe paynes and beth with my good well . for it is the well and ordinaunce of god my father / that I chulde thus bye and also for the great profet of thall come therof to man kynde . fo; by my beth I well ouercome euerlastynge beth , but wepe for the cause of my pallyon and dethe, that is; the synnes of the people which cause me to luffer beth by the order of inflice. And thus to wepe : it is necessarie for you , and therfore it folo ? weth : Sed fuper voliplas flete : et fuper filios veftros : But weape for your felfes and for your chyloerne. Derin Chrift Doth not res buke they affection and compassion that they had to hym: but he doth teche them an order howe to wepe, that is firste to wepe for them felfe and thepres. for it is a bayne thying and of no profpt to wepe for the pallyon of Christ: and therwith to Despyle hym with our eupl dedes and lyupna. Also he byddes them that wepe for hym: to confider what paynes be lyke to fal boon them felfe, And therfoze they huld were for them felf and for they, childen, and therfore Chrifte Capthe: Quoniamecce venient dies in quibus. dicent

Luc.23.D.

dicent : beate feriles . &c. for the Dayes (hall come (fayth Chiff) Luc.23. D. when they thall fay: Bleffed and happy be the baren and tho that brought forthe no frupte, and those pappes or teates be happye that never gave lucke or mylke, then they hall begynne to laye to the mountes: fal boon bs, and to the hylles: Couer bs. and this bespake for the tyme of the seage of Dierusalem by the emi perours Waspalvan and Citushis son, for then the Aues were in great diffreste as it appereth by the histories of Josephus and Egelippus, oz els we may lay that Chaifte spake this for the ers treme and last day of subgement. And the cause or reason of both thefe he addeth and farth: Quia fi in viridi ligno faciunt: in arido quid fier & for lithe lo greuous papnes and chamefull despites be done to me whiche am a grene tree floxishing and quicke in the roote of my divinitie in the charitie of my manhode in the brans thes of my bertues | in the leefes of good wordes | and the fruyte of my good dedes, if (I say) they do these thruges to me, that is: condempne me to the hamefull deth of the croffe without all fulfice: what hall they do to the drie tree or stocke that is to the Conner | whiche wanteth the moisture of grace | the truyte of ins tice the grenisse or florishynge of the conscience, what pape (thynke you) be they worthy to have. D Telu, thou grene tre. Dour hed . D thou glozie of all meake persons , D thou cedze of cleniques, Palme of pacpence, Dique of mercy, Upne of glade nes, thewe to be what was pone to the? And he answering saith this grene tre is villed or the barke pulled of, it is thred | lopte | it is cut downe and call boon the erth. Warke this well frendes fith he that came in to this worlde without frame: departed not hens without most greuous paynes and passyon: what paynes then be they worthye to have I whiche were concepued and borne infynne, and all they? lyfe have continued in fynne ? Berunto faythe faynte Bregozie. As ofte as I remember the beth of our Cautour , the pacyence of Job , and the death of Johan the Bap tifte. I fap to the (D (pnner) therby I consider what paynes Mall they luffer when god reproueth: forth tho whome he loueth and hathe chosen / suffer so greuous paynes . fourthlye / this ledynge was moche paynfull to Chaifte. for the place whether he wente: was moche fylthye and flynkynge, It is called in Ebzew : Bolgoltha, that is by interptation, Tocus Caluarie, The place of the faull, for Calvaria is called & faull of amannes hed when the Chynne flesshe a the beire is all gone, this place was Co called T.i.

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fo called by cause all they that were condempned to deth were head ded or hanged there. To that place they broughte hym: by cause men shuld suppose that he was a misorded person. There was also many boones of deade mennes bodyes and specyative the skulles of the heedes speede abrode over all that place and that made it abhominable to behold and also synkying. And for this cause this leadynge was moche paynfull to Christe, and the space that Christe went bearinge his crosse: was . di. T. irdi. passes. And from the fote of the mount of Caluary but othe top where as the crosse was sixed in the erth; were systy passes. And in this ledynge Christ sell. b. tymes budge the crosse but othe erth, and when they had brought hymic that place; the laugiours pulled of his clothes. Ac. as in the next exticle.

Derefolowe,iii. Lellons.

i. Of this article we may lerne. iti. lessons. Itist is, as Chist was led wyllyngly but his passion with all pacease as a thepe but his deth: so that we wyllyngly and with pacease be led but the obedience of the preceptes of god and of our prelates in the place of our lorde, by the whiche obedience: our propre wyll is slayne or subdued, this desprect the prophete sayinge: plat. C.18. Deduc me in semita mandatorum tuorum. &c. Lede me lorde in the path of thy commaundementes: for that I have despred. The

ii. leconde lellon is that we thulde folowe Christe going to his pallifon, wepping the miserie of our awne frayltie with the women, for as Theophilus layth: The frayle soule lignified by the woman, if it with a contrite herte wepe by penaunce: it foloweth

iii. Chiffe. The thyrde lesson is that pylgryms that go on pylgrymege for penaunce or devocyon, and religious persones tor obediens goinge by the way that any tyme they be wery: they shulde remember this ledyinge of our sautour Jesus and his werenes. Ac. And a man to coforme hym self to this article; he shuld remember with home great shame Christe was ledde but his deth for our greate glorie, and so lette hym were with the holye women at less in the delyze of his hert, and the pray as foloweth.

Caprayer.

If the which for me wolde be led but o Golgoltha to be there crucifyed: lede me in the pathe of the commaundementes, that

that I may folowe the steppes of the passion with the holee wo men and wepe bpon my felfe the milerie of my frayle codicyon.

> Thome Christe was spoyled of his clothes before the crolle. The . rib. article.

De.rib.article is the pullyng of Christes clothes before be was crucified , foz whe Jelus was come to place where as he foulde be crucifred: the faugiours pulled of his clothes before the croffe, And as Marke farth: War.19.18

19 Cal. 68.

Ancel i bias log pallion.

Dabant ei bibere vinum mirrhatum: They gaue bym to Daynhe: bytter wone for it was mirte with gall as Dathew favth, and Lap. 27. 3 when Telus had tafted of it; he wolde not dipnke, for he wolde not mortifpe or hurt his tongue, wher with he intended to prape for his enemyes and to make his teltament. And in this was fulfylled the fannge of the pobet. Dederunt in efcam meam fel.&c. Plat.os. They put gall in to my meate, and they game me to daynke afell or bynacre. This poput of the pullyng of Christes clothes both conveniently make a specyall article; for it is no little payne for a man to be ftripte naked befoze all the people, for fo they byo to Chift . for he was all naked without any doth the which thing was never bone before to the most byle persons, for comonly at the left they left they? Chy tes to hyde they? nakednes. And in this pullying of his clothes his woudes that he had before with they? beatynges and scourgynges: ware renewed to his great sozowe and papie, for his inner garment opd cleue fast buto his backe. And herunto farth the prophet: Super dolorem vulnerum meorum addiderunt : They added wounde byon wounde and fo forowe or payne bpon payne buto me. D bleffed mother what forowe was this to the when thou le bym fo cruelly handled, thou wente to hym with spede and tred thy beple about his bodye. This most louely lozde Tesus wold be naked: that thou synner myaht beholde howe pitiously that most pure bodie of his was araved for the, he was naked for the whiche dyd create the, and beynge eterne god: was cladde with beautie and fregth, he was naked to whome we lynge and laye with the prophete: Confessionem et Plal. L 3. decorem induifi : amictus lumine ficut vestimento : Thou arte cladde with praylynges and beautie, thou arte cladde with light as with a garmente. This loade god is made a spectacle to all - the worlde / a wonder to many perfones and a mockynge flocke to the people for at hym they hoke they hed. Thou out hed out

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top and our honour and glozie good Jelus : arte thus delpyleb. This article is different from the rrr. article toz there be was na ked before Pplate and his ministers, and here it was openly bes fore all the people. There they toke from bym the white garmet that herode put boon bym to mocke hym: here they ipopled hym of his owne clothes, there he was aripte naked to be fcourged. here to be crucifyed , there he was clad agayne : here they toke all his clothes frome hym. Ot this nakednes laynt ambzole laythe: Christe naked ascended his crosse, and there he sewed hym selfe buto be that we myaht knowe I howe we were made by god and nature, he hange boon the croffe: as abam was in paradife / foz as our first Adam dyd inhabyte paradife naked : 10 the feconde Adam our fautour Tefus dyd enter in to paradife naked. And as fome fay: there was a frome boon the whiche our faupour Jefus fat naked buto fuch tyme the croffe was prepared and make redy . and there littyng: he luffred many rebukes both by lpyttynges ! Imptynges and many blasphemouse wordes speakinge to bym. And whan the croffe was made redy: then most furiouslye thep toke Christ. ac, as in the next article. A leson as in p. rrr, article.

(Apraper. Helu whiche forme wolde be sported of the clothes and set naked before p croile: make me tobe (popled or naked from all worldly thynges that be hynderaunce to my faluacyon that I naked myght folowe thy naked croffe. Amen.

Thome Christ was larde or werd byon the Crosse. The . ribi . article .

De ribi. article is the extenspon of Chaifte bpon the croffe, for after they had taken his clothes frome bym and the croffe was made redy: they with greate furp toke Chrifte from his mother Marie not without her

great folowe/weppinge a fobbying: they cast hym bery harde nas ked as he was boon the harde croffe lyeng boon the erth and fo cruelly they fored hym abrode byon the croffe | and drewe out his armes and legges as a cloth is fretched a drawen out boon ten. ters, in somothe they drewe hym so that all his medres and toyns tes were in a maner out of thep; proper places. Dfthis (peaketh Pfal. 23. the prophet fapng : Funes extenderunt in laqueum: Chefemofte cruell tomentours have extended they; ropes to make a lnace for me. And in an other plalme: Funes peccatorum circumplexi fune The roopes of spnners have compassed me aboute, and that

Li.r . Cuper

Zuc.ca. C.

Pfal. L.18.

that to tharpipe: that all his bones mught be nombied: and ther fore the same prophet sayth of these tormentours in the persone of Chaifte: Dinumerauerunt omnia offa mea: They haue nombled afflitte all my bones, for they byd prepare the croffe without aduylemet or any meture takyinge of the length and brede of Christes body. oz els they dyd it of pure malice , that is to make the holes fo far distance: to put Chaist to the moze papie. And when Jesus wol linaly prepared hym felfe to lye downe boon o croffe: those most wicked and crueli tozmentours toke bym by the armes violently and cast his most holve and tender bodye boon the harde crosse. in so moche that therby the crowne of thornes was thurste more falt and farther in to his hed and fo put hym to extreme payne. D thou chaiften foule beholde the face of thy fauvoure Chaifte, but howe can thou lyft by thone eyne buto his face to beholde his to? mentes without teares? And howe can thou throke in the herte of his most greuous paynes without sozowe and syghyng ? And confider what tribulation and folowe be founde when he faught the. And herby ve may percepue that this extension both conues mently make a specyall article , for therby Christe suffred a great and greuous papie. And therfoze the churche both fay and fyinge in a certen hympne: Flecte ramos arbor alta tenfa laxa vifceta,&c. D thou high tre of the croffe bowe downe thy branches I lawce the bowels that be ftretched byon the. ac. This extention or ftret change forth of the bodie of Christe both also shewe and Declare buto vs the great effusyon of the goodnes of Christe towardes bs whiche procedeth from his highe and infinite charitie that he bathe to bs. By this extension of his armes and membres by pon the croffe . he both thewe & he loued bs almoche as he might! gyupnge to bs / to gette our loue all that he was in hom felf/and all that he myght bo . And that whiche he coulde not expelle by worde (for his charitie in bulpeakeable) he dyd expresse it with this figue and token of his bodye, that is in this extensyon and Aretchynge oute of his bodye bpon the croffe. And hereunto faynte Bernarde fayth: Merplye oure faupour Jefus is a large and a liberall dispenser | stewarde | or proupsoure, whiche hath gruen to behis owne flesche to oure meate , and his blode to oure drynke, his foule: for the papee of oure redemption, hys woundes : foz oure remedye agaynste temptacyons , bys ar, mes: for oure refuge and comforth, his croffe: for oure helde, his herte: for a token of love to bs, his water: to bathe and masshe

Luftra fer quitam per

The Apricout of Glasse

wallbe bs , his lwette : for a medicine to bs , his navles : for our fauce, his crowne of thomes: to our ournament, his wordes to our instruccyon, both his lyte and Deth : to our example. These apoc.22. A be the rit. fruytes of the tre of lyfe of whiche faynt Johan speas Erod.25. L beth in his apocaliple: Thele allo be lignifyed by the .rii. breas des or loones that were dayly fette boon the table in the temple of god , called mensa propositionis.

M. A Lellon.

f this article we may take this leston that we shuld ertend and freche forthe all our membres and partes of our body in to the obsequy and serupce of Christe that is our handes and armes to good werkes, our fete in goynge to good and godipe places, our kneps to knele in paper, and all our fenfes: to holp exercyle of they actes and operacyons, fo that we may far with the prophet : Omnia offa mea dicent domine quis fimilis tui: 31 mp bones thall fay: Dlozde who is lyke to the : there is none fo los upnge to bs as thou arte, therfoze we aught to ferue the with all Kom,12. A. the partes of our bodie. And herunto faynt Baule exhorteth be faptige: Obsecto vos vt exhibeatis corpora vestra hostiam viuetem fanctam .&c. I befeche you that pelo order your bodies that they may be a quicke or lyuynge bofte | bolye | pleafaunt to god and a reasonable obsequie , that all thynges be done reasonably . Df this extencyon we may take example in the strynges of a harve or lute | whiche well make no fowne good and pleafaunt : except they be extended and writhed by . And a man to conforme hym Telfe buto this article: he may extende all his membres and specy ally his armes in the maner of a croffe, and that outher frandyng or lyenge as his devocyon moueth hym , and also extende all the powers of his faule to the laude and praple of god , and prap as

C. Apraper.

Jefu whiche for me wold be extended byon the croffe a that fo cruelly that all thy bones myght be nombred: make me. to extende all my membres and powers both of foule and bodye buto thy laude and praylynge. Amen.

I Dowe Christ was crucifred. The-ribit.article.

13 Cal.34.

Descibiliarticle is the crucifience of Chaift, for our fautour Tefus wold not onely be extended byon the croffe, but also wolde be fastened and nayled to the croffe to commende unto be his indisoluble charis tie wherby he dyd stably she our helch. Therfore

after that those cruell tozmentours had so ftretched Chaifte boon the croffe that the beynes and formouse were greatly and aboue meture extended and also the toyntes of the bones out of ozder: then byd they crucify hym and nayle hym falt to the croffe | bothe his handes and fete | and that with great | harde and groffe nay! les whiche were so blunte and grolle: that they bracke both ikyn and flethe franouse and barnes, and also put the sorntes of the bones out of order. And the cause why he wolde be crucifyed: is this, for asmoche as our firste parent Abam ertendynge his han des to the tre that was forbodden to hom and with his fete going to talte of the trupte of the layde tree byd confente to the deuple and so make an obligacyon of his awne dampnacyon: therfore our fautour Tefus that he myght cancell and distroye the fayd ob ligacion and writinge, wold be faste nayled both in handes and fete to the tree of the cross with the navles of busuperable cha ritie, therby cancelynge and bestroveng that decre and writing that was contrarie to our faluacyon, for our fautour Telus toke it from the Deuvl and fastened it to the crosse as saynt Daule saith D howe gladlye dyd Chaift ascende byon this crosse, with what love byd he luffer al thele paynes for bs, with what pacyece was he obedient buto the dethe? howe areat pleasure had his father omnipotent in that obedience . D what forowes weppinges and morninges ware there barde amongehis frendes and louers. and specyally of his most sozowful mother: when he was so crus elly extended | fastened | navled | and in all his holye body vered? D mofte wonder. D the depenes of pitie. D the greate frze of loue. D the meruaplous pitte of god towardes bs. D the ineft mable charitie of god . Belyde this reason we may affigne .tit. other reasons why chaift wolde be crucifyed. first that he hans arnge boon the croffe myaht hewe hym felfe to be a mediatout and meane bitwirt god and man, and this is taken of the glole, Driff ad Timoth. fcdo. Seconde reafon is that as the beuple Bit. Timo. byd ouercome Adam by the tre : to be chulde be ouercome by the 1.13. tre of the croffe. The thyzoc is that he myghte euidentlye thewe that he suffred deth for to repayre the rupne and decay of the auns gelles in heuen, also to bying out and delivered his frendes from

Luc.13. C.

Colof.z.C.

hel that is called Lymbus patrum: to gather together his louers and to reconfple his enempes . It is comonly fayo that the croffe was made of .titi. Diverfe treeps, that is the ftocke or fote was of Cedie, the Arepatt longe tree: was a Palme, the armes or tree ouerwharte: was a Cipzelle, and the table aboue the croffe wherin the title was writen and fired: was of Olyue. The ces Dze liantfreth the profoudnes of contemplacyon. The Ciprelle: fame of good opinpon . The Dalme fignitieth & fruyte of iuftice And the Olyue: the plentuoulnes of mercy. Therfore the croffe of Chaift is worthely called the tree of lyfe, for of it we may as ther threfolde lyfe or thre maner of lyucs . first the lyfe of nature in token herof, When Chailt was Crucified; deade men roofe as Auc.23.15. gayne to lyfe of nature. Secondly the lyfe of grace and in ligne herof: when Chiff dyd pany bpo the croffe there were many cons Auc. 23. A. uerted to arace and knocked boon they? breftes. Thyroly the lyfe

知at.27.身

T Derefolowe ti. Lellong.

of glozie: in token herof: Chaift hyngpinge boon the croffe fapo

to the thefe: This day thou halbe with me in paradife.

De first lesson is that we shulde cruckly our fleshe with all his byces and concupifcences , that we myothe be fired to god with naples, that is : with the preceptes of Justice: as Christe was nayled to the crosse. The fecond is: that we be ware that we never make nailes wherwith the handes or fete of Christe Gulbe be napled or wounded. Thep make naples to crucifye Chailte: whiche fame or cause discorde among louers and negghbours. They wounde or nayle the ban des of our loade whiche well not grue almes of luche gooddes as god bath gruen to them . They naple the fete of Chaift which wyl rather go to tauernes and bayne sportes than to the churche.

Caprayer. Telu whiche for me wolde be navled with moste hard naps les buto the croffe: and therby wolde fasten the obligation and waitpinge of our synnes and beth buto the crosse: naple fast I beleche the my flethe with thy feare I that I lurely cleuping falt to thy commaundementes, may evermore be fastened to the and to thy holy croffe . Amen .

Dow Christes handes and fete were napled a specially of the first oglefte hande. The . ribiii.article. The

De . ribiti. article is the biggynge bozynge oz napo lynge of Chartes handes and fete, whiche cauled a specyall and grenous payne to Chrift, and therfore they make a specyall article, and herof speaketh the prophet in the perlon of Chrifte: Foderunt manus Plalate

meas et pedes meos, They have braged and bozed my handes and my fete. But for almoche as by fuche cruell borna and naylong Christe suffred or had .iiii - greuouse woundes , of the which eue ty one of them caused a specyal and diffincte payne : therfore con uentently this article conteneth in it felfe .titt. Diffincte and Dys uerle articles, that is forevery hand and fote one diffincte article to that this . ribiti article is of the naplynge of the first hande. The nert , of the navlynge of the leconde hande , the .l. article is of the borynge of the fielte fote. And the . It. article is of the boos rynge or naylynge of the ryght fote. And note here that we fay not the ryght hande and the lefte hand, for comonly in Ceripture by the ryaht hande is noted bettue and goodnes, and by the lefte hand byce zeupl, z in Christ is no finistrall thong or eupll. And as laynt Dierom layth: The extention of the firthe hande buto buy Mar. the croffe : byo take and naple fafte beth bnto the croffe. Ind the cap.is. extention of the feconde hande: byd fynde lyfe that was periffed and loft. And the first hande may be here called that hand which they first napled, whiche paraduenture myght be that hand that we call in bs the left hande bycaufe it is moze night o the bert. Dr els for a misterie (the whiche those crucifiers byd not intende) that is this. for firste the eupli / byce or synne is to be removed whiche is lignified by the lefte hande, and afterwarde is bertue and goodnes brought in, whiche is noted by the ryghte hande. Therfore the first wounde was in the first or lefte hand. In scrip ture comonly by & handes ar biderstanded werkes. And so these handes of hym that wrought in the begynnyng or made y world, byd nowe performe in the croffe the werke of oure redemption. whiche werke flandeth in . ii. thonges , that is in the destruction of beth and reparacyon of lyfe . But firste he bestroved beath . whereby is binderstanded synne and all that followeth therof. And therfore we favo before that the extension of the fire sande | buto the tree of the croffe: byo take beath and fo fafte nayle it buto the crosse. And mozouer he wrote with his owne blode in the same hande las it were in belym or parchment a writinge of his bic? togie that he had boon of over beth. And that this writing hult euer cotinue: he graved it bery depe in to his hand, pea it perfed through

The Myrour or Blaffe.

through his hande. And of this faynt Bernarde fayth: Chrifte is eraited byon the croffe, the handes a fete of the molte benfane Tefus be fafte navled to that croffe , his blode is Dzawen out our Mal. L.s. mediatour and meane ftandeth befoze his father as Movies Dod before god in the breakinge of the golden calfe to turne away the weath of his father from bs: that he Guide not deftrope bs. And truely our fautour Jefus ftode in cofraccyon | in breaking. for thoughe he were broled and broken in all his bodye, ver he dyd not fall downe in foule and mynde, but ftode ftedfaitly in perfes uerance of good well. D bleffed Jefuin what ftate do I fe the? D moft (wete and amiable Jefu / who hath put the to fo bitter ! cruell and odiouse beth . Donely fautour of our olde rotten wou des, who hath brought the: not onely to most paynfull; but also to luffer mofte hameful woundes. D moft duice and fwete byne tree. D good Teluis this the frupte that thy byneparde dothe bapinge forthe to the, whiche thou translated out of Egipte in to Blac. . A. a mofte pleafaunt and fruptefull lople and grounde, and hathe most paciently tarted buto this day of thy mariage | and loked that it hulde have brought to the swete grapes, but it broughte han tig. forth thornes, for it bath crowned the with thornes, thefe ques the byneparde have copalled the about with the thomes of there spines Beholde to what bitternes and harpnes this byne is turned, not nowe thy bineparde : but rather a fraunger to the, Job.19. L. for it benyed the cryenge and fayenge Non habemus regem milices farem: We have no kyinge but the emperour. Therfoze thefe cur Mat. 21.30 fed and cruell tylmen have caste the out of the bynevarde of the cp the of Dicrufalem 102 els out of thep2 compaigney and there have flavne the . not fodenly oz out of hande; but with a longe tozmet and papie of the croffe, and have gruen to the many greuouse woundes with whippynges; beatynges, [courgynges, and at laft: naplyinge the handes and fete to the croffe where as thou fuf fred .rrbi. Arokes with the hamer boon thy handes, and .rrrbi. by on thy fete in depuringe in the naples,

fal. 76.

T. & Lellon.

If this article we may lerne howe to put and hyde all oure troubles | aduertities | temptacyons | infirmities | our fyns nes and al our paynes dewe for fynne: in this most swete wound of the first hande of our fautour Jelu wher with he toke beth all our miferie and napled it fast to the croffe. In that maner byd fannt Auften favng : When any fpithy conftacpons both inpugne In manua me: I cunne to the woundes of Chaifte: and I am helped, when 11. cap. 22. the fleshe oppresseth me! I epse thorowe the remedraunce of the woundes of my loade god, when the despli both lye in a wayte of me: I five to the woundes of our loade and he fiveth from me. If carnall concupifcence do moue my bodye : that fier of carnall pleasure is extincte by the remediannce of the passion of my load god, And this in all myne aduertities and temptacyous, I fynde none fo fure remedy: as the woundes of Chaift, in thefe T flepe furely | in thefe I refte without fere and thoughe favnite Austen speake here indifferently of all the woundes of Chaifte, vet paos perlye we may fay that this fure remedye is founde in the wound of this firste or lefte hand of Christe. Also it apperterneth to this wounde, that we shulde anorde all envil werkes for the love of god crucifyed for bs. And a man to conforme bym felfe to this ar ticle may ofte kylle this wounde of Chaifte and ofte remeber the forlayde woundes of laynt Austen. And pray thus.

T. Apraper.

Fell whiche for memost wretched wold baue thy left hand bigged or boored with a nayle , and fastened to the crosse: graunt to me that I may ever put and hope al mone advertities! and temptacyons in the moste swete wound of that left hand and that I may fonde in it a fure and holfome remedye agaynste all maner of tribulacyons . Amen. @ : > > > 2000

The boozpinge or naplyinge of the seconde or right bande. The . rlir. article.

De. rlix. article is the naplynge of Christes seconde of Sup Mar. Bryghte hande, wherwith (as faynte Dierome fayth) 15. be foundelyfe: that was loft and periffhed. And here by lyfe: may be taken and binderstanded all thyinges that pertente to our helth and faluacyon, as afore by beth were buberftanged fynne and all that followed of fynne. This lyfe our fantour Jefus hath gruen to be with his fecond hande. Ind of this aufte he hathe waiten to be a fure preuilege or bebe of auft writen (I faye) with his precyous blode, not in paper or parch ment : but in his tyghte hande / whiche allo he hath lealed for a perpetuall remediaunce with a tharp naple perlynge his hande.

The Myrrour or Gialle.

Secuba pe

as it were with a feale. And herunto fayth faynt Peter: Maxima et preciosa vobis promissa donauit deus. &c. Almightie god hath gruen to you most good and precyous promysses, and therby pe may be mate lyke buto god / and felowes or partakers of his di uine and godlye nature.

TALeston.

If this article we may lerne howe to hyde all our good wer kes that our lozde worketh in bs, in this wounde of this fecond hande attributyng them, not to our felte as that we fould be the chefe werkers of them: but gyupng all to the goodnes and grace of god, prayinge and belyzpinge his grace that all our negs ligences and inperfeccyons may be reftozed / performed and fuls fylled by this most swete wounde. And thus dyd saynte Austen faginge: What to euer I want in my felte as of my felte: I blurp and take it to me, of the bowelles of my lozde Jelus / foz frome thens floweth mercy plentuoully , no; there wanteth no booles or tyuers wherby that mercy myght have recours to me. Ind therfore I hall evermore praple the mercyes of our lorde, for the woundes of Jelu Christe be full of mercpe, full of pitte, full of Iwetenes and charitie, by these booles and rivers: it is lefull for me to tafte howe swete and pleasaunt my lorde my god is . And thoughe this is spoken generally of all the woundes of Chaiste: pet specyallye it appertenneth to the wounde of this seconde oz tyght hand . And a man to conforme hym felf to this article fuld oftymes kylle the wounde of the ryght hande of the crucific, and ofte revolue in his mynde the forlappe wordes of laynte Austen and prape as foloweth.

C Apraver.

Jelu whiche for me a wretche wolde have thy ryght hande perfed thorowe with a naple and so fastened to the crosse: graunt to me that I may hyde in the most swete wounde of thy ryght hande with thankes, al my good werkes that it shal please thy goodnes to worke in me hand that all my negligences and imperfections may thereby be performed and supplyed. Imen,

The naylynge of the first foote og lefte fote of Christ. The larticle.

T The

In manua li.cap.21.

Of Chilles vallyon. foli. C. rv.

De.l. article is the naplyinge of the first of lefte foote of Chaifte, By feete in Cripture ar taken and bnderftans ded our affeccyons and delyzes, with the whiche oure foule goeth/ which for the more parte be in be feniffrall that is of the left parte eupli or imperfite, but in Christe they all be on the ryght lyde good and perfyte, and therfore Chift by the wounde of his first or left fote that opd cure and heale oure empl coaitacpons a affeccyons . Scripture fpeakyng of out olde and corrupt man fayth: Cuncta cogitatio cordis humani pronaeft ad Benc. c. A. malum omni tempore: All the cogitacpon and Defrie of mannes berte is prone and redy to eurll at all tymes . But nowe of man renewed and healed by Christe: may be berrived this favence of the wyfeman: Defiderium inftorum omne bonum: The Defvice of 19100. 21. & fustemen is all good. Of these fust men also speaketh the prophet Brechiell fannae : Redes corum pedes recti: The feete of them be Esch. 28. traft feete | for the affections and befrees of good men be not cro ked | frowarde | 02 turned to eupli, and that is by the efficacitye and bertue of this wounde of the first or lefte foote of Christe.

81. 3 .inle

T. 3 Leffort.

of this article we may take this lellon that as ofte as we be impugned with eugli cogitacyons, affections or baynede fries: we hulde forthwith five buto the wounde of this foote of Chailt, for from thens, as from a most pure and holfom foutepri there floweth to be an holfom medicine, wher with all the fyithe of our cogitacyons, all our corrupte affections and befries and breuely all'our eupl and synne is was thed and so purified and hea led. This percepued wele fannt Auften in hom felf when he fante in his contemplation those wordes that be writen in the lesson of the. ribiti. article. I man to conforme bym felfe to this article, Quide oftymes kylle the wounde of the lefte foote of Chiff with the remembraunce of this lesson, and pray as followeth

TA praper.

Jelu which forme wolde have the moste holye feete perfet with a great groffe a hard naple and fo to be fastened buto the croffe : graunt to me p when fo euer Jam impugned or trou bled with eurl cogitations | finistrall affections and delizes: I may runne to the wounde of thy left foote and there to fynde and recepue holfome medicques for mip fatuacyon. Amen. T. The U.i.

The Approur or Glasse

The naylynge of the feconde or ryaht foote of Chrift. The . li. article .

Decuba coz 3.1B.

19 Cal. 67 +

29 fal. 2 T .

fiodozi.

Blofa Caf

De.li. article is the nailyng of the right foot of Chaift. By the wounde of this foote our good delyzes which of them felle be feble and imperfyte: be frenathed and mate perfit . for as lapnt Paule lapth : We be not luf

ficuent of our felte las of our awne bertue: to thunke any good thynge, but our lufficiencye therin is of god, wherfaze thoughe our conitacyons myles affections a belyzes be fomtyme and of they; owne kynde and nature; pet they be of no value o; merit in the lyaht of god: excepte they be dred or put in the blode of the feet of Christe, therfore the prophet layth: Vt intinguatur pes tu us in fauguine: Thy foot or affection must be byed and put in the blode of Christe or els all is without frupte of eternali rewarde. And herunto layth the glose byon these wordes: Foderunt manus meas et pedes meos: They have belued or biaced my handes and my feete . he fapth not : Tranffixerunt 02 vulnerauerunt : Chep hath nayled or wounded: but foderunt: they have belued or bigs aed for the erth that is delued is apte to brynge forth frupte. So Chaift digged in his handes and fete, brought to be the frupt of tyfe . and no meruell for be ranne after bs all the dayes of bis lyfe with great thrast and moste feruent defree of our health

Ta Lesson. A this article we lerne how to offre and to put al our good thoughtes | wylles affections and defries into the frutfull wound of the realt foote of Chaift and that with great thankes topropage our defrees buto his defrees at all tymes ! as it ware by a loupnge kylle that therby they myghte be performed and fo myght bypnge forth good frupte. So Mary Magdalene dpd kulle the feet of Jelu: and therby the recepued to plentuouse frute that all her affection and love were turned in to teares of contricyon/compassion and devocyon, and if at somtyme we can not have good defries: at the left let be have a well to have good des frees | as Daupd farth: De foule hath coueted to defree the tus Aificacrons at all tymes, and if we so do: then god shall accepte our well for a debe . I man to conforme hom felfe to this article ! may oftpmes kylle the wounde of the righte foote of the crucific with the remembraunce of this leston, and then pray thus.

19 [al. L .18

Tapraper.

CO Jetu

of Chailtes pallyon. fol. C. rvi.

Jelu whiche dyd make a fountepne of thy grace fpryngs to bs from the hollom and most swete woude of thy right foote : graunt to me that I may taken and toyne all my good des Tyles to that fame the wounde with a louely kyffe | and to make them conformable and agreynge to the holy deferes. Amen.

> 1 Dowethe croffe with Chaifte boon it was rapled bp. The.lit. article.

De.lif.article is the areyzong bp oz lpftpng bp of Chilft ancel i diabon the croffe, for after fome Doctours Chrifte was log pathon. nayled to the croffe : the croffe lyeng bpon the erth , and after that he was napled therunto; they lyfted bym bp with the croffe I and this lyftyng by and puttynge of the croffe in to the framp or fore that was fixed in the erth was one of the most areyous papies of Chift, and that was breaute all the werght of his bodye byd reft byon bys handes and fete nayled , and ther fore when they had arepled by the croffe and put it downe with biolence in to the frampe or foote: it dyd to hake the bodye that it rent the woundes of his handes a feet, in fo moche that greate plenty of truets of blode dyd flowe of tunne out of those wouns des and fountenes of our fautout . D bleffed Jefuhowe fwete ly and pleasantly was thou conversant with men, Howe areate tyftes byo thou grue to men, and that in most abundance, ho we harde and sharpe paynes hafte thou suffred for them , thou haste fuffred harde wordes , harder ftrokes and beatonges, and moft harde tomentes of the croffe, and that in every parte of thy boe Dre . Dan was leake in his heade, that is in his intention, that is when he byd any thynge for an eugli intent , whiche intention is as it were the heade of the foule. Wan was also feake in hys handes when he dyd euvil werkes or imperfyte, he was also seke in his fete: when he had buclene affecepons and befpres i be was feake in his herte for he had eupl and payne cocitacpons, be was allo leakelin his hole bodye; for he lyued a worldly lyfe after the pleasures of the worlde and of the bodge. And for these causes good Jeluthou wolde be wounded, first in the heade: that thou myaht cure all out euptl and peruerle intencyons, thou wold be mounted in thy hades : to heale al our fentul & remille operations In thy fete ; to purge all our buclene a wouldly affecepons, thou wolde be wounded in thy hert to clenfe all our eughl and bayne cogita M.ii.

Dranetto!

The Prerout or Blaffe

Brita to the

cogitacyons, and also thou wolde be scourged and woundedin all thy hole boote : to amende all our carnall life and worldly con merfacpon . But wherfore good Jelu wolde thou be lefte by on Der be the hight . Derunto fannt auften antwering faith . that was : be bus L. FF. L. cause he molde allo purge the avie from the power of the Deupla. and from the infection of our lynnes. And in lyke maner he clen fen the erth : by his blode that ranne from his body buto the erth. Johns. E. Of this eraltacyon and luttynge by Chriftefayo before: Siexale tatus fuero a terra : omnia traham ad meipfum: If I be eralted 03 lyfted by about the erth: I wall drawe to ne all thynges that is all my electe and cholen people, allo he dewe to hym of all nacp ons or of all bynde of people, who is he that hearyng there thyn ges / wyll not have a fure hope and trufte to have remission and forgivenes of his fynnes, and that specyally when he remebrech and behaldeththe desposition of Chiffes bodie hyngynge byon the croffe the bach his bed enclyned downe redy to kylle the this armes abrode tedy to balle the bis bandes open redy to apue his bert open to love the / his fete napled fafte to abyde and continue with the 1 his body all speciablode redy to grue hym seife holly

Callellon.

and all to gether to the.

f this article we may take this lellon that we remembring the paynes and pallion of our losbe foulde be eralted from the erthe, that is from erthly affections or morioly convertation at left / for that tyme of our tementrance / and thoughe it be not apuen to all persons to be bodpipe eleuate of lyfted by from the erth i as ware Mary Magdalene / faynte Auften mother called Monica | Carnte Birgite | with divers other: pet let bs enforce our felfe with the grace of god to be cleuate in mynde, that so me mave be drawen fromethe erthe bp to Christe bynavnae bpon the croffe, fo that we may be of the noumber of them, of whome 300. 11.2. be (pake | Caynice: And I be eralted frome the erthe: I hall Drawe to me all mp electe people. Ind a man to conforme bym felfe to this article maye of his devocyon raple by his herte and mynde buto Chailte ras if be fame tom bifibly bangonge boon the croffe. Also he may fomtyme the toe that benocyon: in the out warde geffure and behautour of his bodye , and pay thus.

C Apraper .

CO Jelu

Of Chailtes paffyon. fol. C. tvit

Telu whiche for me wolde be lefted by on the croffe and fo wolde be exalted from the erth : make me I befech the to be eleuate from all erthly affectyons, and to be conversant in myne in heuenlye thynges. Imen.

> T. Dowe it, theres were crucified with Chaift. The litt article.

De. litt . article is the crucifpence of . if . theues with Chatte . whiche without was done to his areat rebuke and thame, as faynt Crifoftom fayth. And alfo to make Omet. 84. ... men beleue that Chaifte was culpable in luche thonges Sup John as the Tues byd accuse hym in, and so worthely to suffer Death. D the wicked and curled iniquitie of the Tues in this debe . for they crucified Christ as a thefe, and with hym as the enangelists fauth: Crucifixerunt duos latrones: vnum a dextris : et alium afia Lht.ji. 2 nifiris: They crucified . if . theues one of the ryabte bande of Chaift and the other of his lette bande. This bilange our loade fuffred wyllynge to be crucifyed with theues: to shewe that he fuffred paffion and beth for fynners, and herin was fulfylled the fapnge of the prophet: Et cum fceleratis reputatus eft : De is acs Efac. 53. D compted with theues or reputed to be as one of the wicked per-Cons, he was rekened or accopted with wicked men in his Deth: that by his refurrecepon be might reupue and quicken them: as favnt Ambrofe favth . and fo our lorde was crucifved bytwirt. if. theues as the captevne and marfter of them . and the worke or most emischeuous of them, and also that he sevage or hearynge they paynes and beunes: myahte be more troubled and bered therby in his pallyon. By thefe it-theues may be fignifyed those perfons that be crucifyed with Chaifte for to Do penance for they? formes in religion, and that by profession made buto the same. but some of them betterly leave or forfake they religion by aposts lie, of whom is well veryfred the faying of faynt Daule: Nomen dei per vos blafphematur inter gentes: The name and religion of Kom, 2. D. god is blatchemed by fuch apostatays amonges the worldly peo ple, and that never fo moch as in thefe dayes | our loade amende it, and these persons be noted by that thefe that bang of the lefte hande of Christe and byd blaspheme Christ. The other that kepe they 2 profession and paciently bere they crosse of penance be sig nified by the other thefe that hang on the right hande of Chailte and confested Chaiste and Despaed hom of his mercy.

Mitt.

Sup Luca. cap . 1.2.

II. A Lellon

The Dortout of Blaffe

or A Leffon.

f this article we mave lerne howe we foulde be crucified with Christe bitwirt two theues. for as Telus was crus cified and it, theues with hym: to mozally our ipirite noted by Chift: fhuld be crucifved bitmirt .ti. theues v is the tleffe a the worlde. The fleffhe is to be crucitred : as the thefe on the right Bala.c.D. fode. And herunto fant Daule farth: Qui Chrifti funt:carnem fuam crucifixerunt cum viciis: They that be berve true chaiftians have crucified and subdued they? flesshe and sentualitie with all byces. The worlde is to be crucified as the thefe on the left hand. And therfore faynt Daule fayth: Nicht mundus crucifixus eft : et Bal. 6. D. ego mundo: The mostbe is crucifyed to me and I to the mostbe. Thefe theues thus crucified in bs : our fritte is crucified with Christe in the myddle, fo that it mave fave with farnte Baule: Christo confixus sum cruci : viuo autem : iam non ego : viuit vero in cap . 2 . 30 . me Christus : I am crucifped with Christe, I loue not nowe with mone own lote: for Chrift liveth in me: and in bis life T Do live. And here note that the left thefe was crucified: but not faued for be continued in his infidelitie. So the worlde though be be crue cifven : pet he is not faued : for be remayneth in his miferie and westchebnes. The flefthe is crucified and laued with the fpirite. for after the generall refurreccoon: it shalbe glozified with the Buc.27. f. foule. And therfore Chrifte fapde to the route thefe: Hodie mes cum eris in paradifo: This Day thou halbe with me in glozie. And farthermoze note here that the croffe wherupon our fleffbe is crucifyed : is the rigoz of Discipline or Charpnes of penaunce. and this croffe bath, fiff . branches or partes , that is: watche ! abitinence barbe or tharpe mearinge clothes , and tharpe or res bukunge wordes. The croffe boon the whiche the worlde is cru cified : is the powertie of fpirite, and this croffe bath alfo .iiii.ar mes: that is the contempte of worldipe alorie the contempte of mony of our countrie and of our kynifolke . The croffe of the Epirite: is the fernour of Denocron | and his till, armes be thele hope feare love and forome, hope is the parte that is bywarde, feare is Downwarde, loue; of the ryght fpbe . and fozowe: of the lefte parte, the roote wherof all thefe bo fpapinge: is charitye. And herunto Cayth the apolile: In caritate radicati vt politis com

> prehendere &c. 28e pe founded in charitie that ve mave compre ? bende and clerely fe with all fayntes what is the length, the brete the byghte and the depenes. In these wordes (as saynte Austen

Thibem .

farth and also the glose ordinarve is plannin expressed the figure In line be of the croffe and the mifterie therof . And a man to conforme hom felfe to this article : fhulbe ofte remember howe Chaift byb byng bitwirt, if theues, and remebre therwith this leffon a pray thus.

bibebo bea ad paulina tap.13. Blofa ozbi naria funce £pb. 3.

T A praver.

Telu whiche for me a wretche wolde be crucified bitwert it. theues and wolde be reputed as one of them : graunte that my foirite may be crucifyed bitwirt the fleff and the world, that I may refte quietely in the in the middle . the extremes that is the fleffbe and the worlde crucified to me . Amen.

> T. Dowe the fauciours divided Christes garmentes. The litti article.

De .liit. article is the diuffion of Chriftes garmen tes , foz when the laugiours had crucified Chaifte: they toke his garmentes & Deuvoed them in to. itil. partes , to enery faugiour one parte , for there were itit. bangmen, and belydes thole. titt, partes Chaift

han an other cote that was hole busewed or without and feame. for it was wouen or knytte. Of this cote the fauctours or hand men layd Non feindamus eam : fed fottiamur de ea cuius fit : 10 30h.19. 2. myll not cut this cote: but cast lottes who shall have it . and bere in was fulfplied the (cripture whiche fapth: Diuferant fibi veftis menta mea : et fuper veftem meam miferunt fortem : The hangmen beuvded to them felfe my garmentes, and they caft lottes byon my darment . This was a great abtection and bilante to Chaift as Crifoftom faith, for they byo not fo to the theues. This thyng Sup John is onely done to byle abiecte and condempned persons that have omet. 84. nothenge but his garmentes. And Theophelus farth: they ded this to the rebuke and hame of Christ, and of a wantones as pf they shulde say scomfully / bicause be called hym selfe a kynge we well have iche one of bs . Come of his royall or kynges roobes . Dimeruelous pacyence and dispensacyon of the mercy of Chaift whiche is the very lambe of god, a thepe oz a lambe both bothe fede and cloth them, that clyp hym and fley hym, be feades them with his fleffe and body, and clotheth them with his flees. So our true lambe Telu Chrifte Dod cloth thole laugiours with his garmentes, and also be feades by darlye in the factament of the aulter

13 falm.21.

Thos mes thena fuper Mat. is.

The Myrour or Glaffe.

aulter with his preceous bodye fleffhe and blode.

Caleffon.

of this article we may note that charitie (which after faynt Austen is signifyed by the cote without seames) can not be beupded, and pet that same charitie doth knytte bertues toaps ther. And also by that same cote is signifyed one holye catholical and bniverfall churche whiche gathereth all farthfull people in to one farth which churche a faith: No man ought to deupde by any feitme oz herefye. Of this churche fpeaketh the fpoule in his Cant.6. C. canticles: Vna eft columba mea ; yna eft perfecta mea : My Doune (that is my (poulelle lymple as the Doune) is one my perfecte spouleste is but one and so they is but one churche as they is but one god | one fayth | and one baptisme.

Da praper.

Acfu whiche for me wolde haue thy garmentes beupded as monges thy crucifiers, and wolde haue them cast lottes for thy busewed cote that was woven or knyt and without seames: graunt to me to take parte with thy faintes and to folowe thep? examples in the keppinge of the commaundementes land that & mape euer keape thy charitie in me. Amen.

Of the waitynge of the title aboue Chaiftes beade, The.lb.article,

De . Ib . article | is the superscription or wrytynge of the title; for Pylate at the Delyze of the Jues wrote a title exprellynge the cause of Christes deth and this was it: lesus nazarenus rex indeorum: Je sus of Pazareth bynge of the Jues as if he shuld

fay Aelus of Masareth was crucifyed: bycaule he is the kyinge of the Jues. And this title was writen thus to separate the cause of his Dethy from the causes of the other . ii. that were crucifped with hom, and that for they euplidedes and lyfe. The Jues ins Thos inca tended by this title (as Theophilus layth) leognfully to rebute thena fuper the perfon of Chaift which (as they fayd) made hym felfe a kyng Lu 23.4 fup tot petitin of County Louis and Ledyinge this title | thuld have no compassion boon hym: but rather rebuke hym as a tyrante that J.

that molde have incurped the hyngrome. But Pylane widtenot as they wolde have bad hym to write I that is that he made hym felfe the kynge of Jues, burhe wrote blaynly that Jefus is the bynge of Jues. And berunto fant Dierome fauth : the Jues of sup that. enuy and to Coone Chaite i dyo (penteto the wittpinge of the sie 27. tle: but the bertue and recreate power of god opp owne it ather well in the herte of Polate thoughe beautre tono cant and welt not what he obo (as the glose layth) for to was good that procus me lice for red fuche a title to be pur abone Christen heedsthat therby the Ju es myghte kno we that Aelus was theprkyinge and that they culd not anopbe though they flewe hyni forthat parpole o they wolve not knowedom for theputinge, that not withit and page to appe red by the ritle that he was they, kyinge for his kyingbom of dig nitie was not loft or homored by the decirof the croile: but rather confirmed ffablyffe and the more fecuntied as Berefapthe: Allo by this title Dylate commended Thustein . Ithediplates thoughe Pplate dyd not so intende, for the deth of Christe was firste the cause of the remission of our bonnes , and that is noted in this worde Telus a fautour. Secondly the deth of Christ is the cause meritors ou sof dur aracerbar mediane and that is no. ten in this morde Pararenus, that is as moche to lapens Horse Appage, for by grace we floreffe in alt bertues . Thyroly was Dethof Chifte we be made enheritours of the hyngbome of god noted in thefe wordes: Renindebrum: The hong of Auesthat is of all faithfull people that truely confessed on and by this byng we all chalbe kynges in glozie. And when many of the Jues had red this title and percepued that it was to they infamy & sclaun Der: lapo to Pplate . Noli fcribere : rex indeorum: fed quia ipfe 300.19. D. dixit : rex fum iudeorum : wayte not thus, the kynge of Jues : but that he fayo: I am the king of the Juesthen Pylate fayo: Quod feriph feriph: That I have writen: I have writen, as the wild fav: It is true that I have writen and therfore I wornot change it! I will not corrupte the trueth thoughe pe loue faithed. Ind thoughe Pylate spake thus not kno wynge the truth that he fayo, pet that fame was prophected before by the prophet Bauto in the Jurta. Itr. Wit.plalme, which fpeaketh of the paffpon of Chiff and Diuers other before, whiche have this title or infeription: Ne corrumpas tituli inferiptionem : Deftroy notoz chaunge not theinfcrips tion of the title. Ind therfore favnt Grecorie farth , this tytle was immutable, not for that Pplate wrote it: but for that the truthe layoe: I am the byinge of Jues: that is of the faythfull people

John. 19. Beda. bun Mat.is .

Sup Encl. libro.6.cap

interpactes

The Appropriate.

people and of fuche as contelle a knowlege god to be thepylope.

offaraniof mas gurun Callellon: con ferming clayer

I this article we may lerne that whan so ever we be input ned or troubled by the deupli; lette be five to this title and lap it agayns hym, that is; lefus narateous rexideo tum? Jetus of Bazareth kynge of the Jues whiche is called the title of tryumphe or victorie, for it manufally expressethe the victorie of Christe that he had agayns the beupli. Ind theriese the deupl percepupage this title spred boan the crosse: moved the Jues to require of Pylate that it myghte be chaunged / but Pylate wold not as we say describe. And amonges all the actes of the passyon of Christe; the deupli most abhorreth and fereth this victorious titles as the deupli shewed and confessed to a certen deuoute persone by sompuliyon in a certen bisyon.

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deren an igat une . Bent Ca praper union in

Actu whiche for me wolde be diffamed icomfully with the fupericripeyon of the victorious title: graunt to me that I may fivough lyfe and tegght under the banner and victorious title: tefus nazarenus rex indeorum: Chat my ghostlye enemyes afrapoe by the lyght or heavynge therof: huld not barre to come myghe butome. Amen.

The flutyon and mockynge of Chiffe crucifyed.

Pe.lbi.article is the mochenge of Christe crucift.
ed: and here note that Christe was. biti. tymes mocked on good fryday. Firste was in the house of Capphas. Seconde in the house of Perode. They de in the motehall of Pylate. Ind the other b. was when Christe was byon the croste. the first of them and the titi. in order was in the superscription of the title; of p which we spake in the last article, an other was done of the men that passed by there as Christ was hyngynge byon the cross. The thrib was done by the princes scribes and seniours of the Jues. The titit was done by the suggiours, and of these, iti. last: we shall speake in this present article. Of the first of these, iti. which is the

is the . b. in order: the euangelift fapth: Pretereuntes blafphema: Mat. 27. & bant eum : The people that palled by that wave byd blafpheme Chaifte, and this they byd foz. tit. caufes, as fayth Symon De Libro, mit. Callia. first for they? blyndnes and ianotance or want of know lege of the truth, and no meruell though they that passed by opd blatpheme hym, for they byd not tarpe or abyde to fe and knowe the mullible truthe, to the Jues do palle by and do not above in the knowlege of fearthynge of the scripture that therin thep myghte fynde and knowe Christe, thoughe Christe sayde to them: Scrutamini feripturas: Searche pour feriptures, torthey Joh. s. &. beare witnes of me. Secondly this was done a fooken to thewe they incostancy or instabilitie in good werkes, for they pallyng by: Do leave of Do not continue in good werkes before god as in meditacyon/prayers/werkes of charitie for the pure love of god. and so they pray not to god that he wolde lyahten theyr buders standing that they might fynde the founten of truth, a thoughe for a lytyll tyme they pray; pet they do not continue ofor they be pretereuntes that is pallyng by and not abydynge in any goods nes. And thyroly they hewe herby that they receive not the pros phet of his redemption, for they palle by hym whome they have crucifyed, to that nother they have compallyon of Christes pays nes and pallyon, nog pet woll take parte of the frupte of our res Demption which we have by Christes passyon for they abyde not with hym | but palle by mourng or hakrnge there heades boon hym as if they had the palley or trimblynge in they, membres. Thefe.ii. last causes do mozally toche those christians that well not gy ue them to prayer a to good werkes, wherby they mighte obterne the knowledge and the love of god, and also those that wyll not remember the passyon of Chaiste and therfoze leese the frupte therof, for they passe by without frupte mouynge they? heades and farnge: Vah qui deftruis teplum dei et in triduo reedis Mat.27.2 ficas illud: falua temetipfum: Mah is an interfection of displeatur or of derifyon and bybraydynge, as they myght fave: A strawe for the that well destroy the temple, and in thre dayes burloe it aganne, there folishe people bled or spake the same wordes that thole falle witnes spake befoze in Capphas house. D saybe they articlo.13. scompage Christ, if thou coulde do that (that is destroy the tem ple and burloe it agarne in . tif. dayes) why dofte not thou faue thy felfe if thou be the fonne of god descende from the croffe and faue thy felfe. And not onely those that passed by dyd thus blast pheme Chrift: but also the princes of the prestes mockynge hym with

The Doverour or Blaffe.

15.

Ser de pal-

it. with the fcribes and feniours byd fay: Alios faluos fecit: feiplum Mat. 27. 2 non botelt faluum facere : 3ind this is the feconde iliufton of this article , and the . bi. in order , thefe princes and feniours fapoeibe faued other: but be can not faue hom felfe. And in thefe wordes Sup Mar. (as laynt Bedelayth) they confelle (thoughe they byd not lo ine tende) that & brifte faued other, and fo they owne fentence cons Demoned them . for if he laued other: he mighte also have faued hom felfe if it had pleafed bom. The feniours fand farther Sirex ifrael eft : descendat nunc de cruce : et credimus ei: If he be the kona of Ifraell let bom bescende from the crosse where as he is fast nav led and then we well beleue to hom. To thefe foliffhe and blate phemous morbes (as holy pope Leofaith) all the elementes and fine Domini in a maner all creatures make an were and with one fentece con Dempne you , for beuen / erth/the fonne ; the mone, the fterres des clarving you to be bimosthy they? ministery and serupce bo sheto to all the worlde your malicyous blyndnes that wold not knowe pour creatour and hynge, and that they the wed (T fay) by a ters rible and ferefull erthquaphe, and by the eclipfe of the fonne con trarie to the order of nature, and with many other merueples as In pricipio the thall theme berafter in the thy De parte . Mozouer the feribes Capo: Si filius dei es : descende de cruce : If thou be the fon of aod Descende from the croffe. I say to you pe mulde haue saybe thus bycaufe thou arte the fonne of god: therfore thou wylte not bely cende from the croffe , for thou was incarnate and toke our nay ture, to that thou woldest be crucified and suffer Deth for bs, for no profet it mulbe have ben to be to be bome: except also we had Mat. 27.2 bene redemed (pe fayd.) If he be the kynge of Itraeli : let hym Descende and we well beleue to bym . De lye : pe thoughte not as

Math.4.2

to descende from a lytyll or lawe tree: whiche descended frome the benght of beuens 102 frome aboue them : War those narles holde hom fast whome the heuping coulde not holde : he came not to delyuer hym felfe for he was not bnder any bondage; but of his owne fre well : to belyuer bs from bondage. Allo by they? wordes pe may percepue whole chylbern they be , for they folowe the bopce of thepa father the Deupll / helapb : Si filius dei es mitte te deorfum: If thou be the fonne of god: caft thy felfe bowne. the Jues do fape : If thou be the fonne of god befcende frome the croffe, he rose from his sepulcte or grave which was moch more than to descende frome the crosse, why dyd not they then beleue in hym

pe fand . And heruntofannt Gregozie farth . D folyffhe blynde companer of preeftes and lerned men, was it impolible to bym

in bom , but pe mave percevue they thoughte not anthey favbe. Por onely they byd mocke Chapite : but also the faugiours byd mocke Chaifte / farnae: Si tu es rex indeorum faluum te tac: If Luc.23. 4 thou be the kynge of the Tues : faue thy felfe. Ind this is the thyade rebube of this article , and the bit, in oaber . But thys iii. tlluspon of the fauctours was of no hatred or malice acapute Chifte: but of an euvil custome that suche persones done ble to rebuke or fcome the perfones condempned to deathe , vet me mave suppose , that this illuspon was to please the Tues, for the faugiours fernge that the Tues mocked Charle: they thoughte also that by they? mockynge: they foulde please those fues. and therfore they lande, laue thy felfe: if thou have that bertue and power that thou hafte spoken of thy selfe for thou byd save , that thou wold burloe the temple agains in the dayes and that thou wolde rufe agapne after thy beathe. If thou have fuche pos wer : nowe faue thy felfe. Ind note beare that there ware foure maner of perfones that byb mocke Chrifte . firste they that passed by as men epopuae or govinge by the wave I whiche byd blaspheme tym . Seconde ware the preestes and senyours that stode there abydynge hys crucifyenge. The thyrde ware the fauctours that fatte there to keane Chipfte that he fulde not escape and that no man foulde put hom of the crosse, buto the tyme that he ware deade . And the fourthe was of the theues that ware hanged with hom. By thele foure ar lignyfyed .iiii. maner of Christians , that call theym felfe Christvans : but they folowe not the lyfe and well of our fauroure Chapfte, by the persons that passed by ar noted couetouse men, that followe and love the transitore gooddes of this worlde, and palle by the wave of Auftyce ! for they kepe it not , by the preeftes and lenys ours fandynge: ar fignifyed prombe and byghe mynded men whiche france berve promplye in they owne concepte by the appetyte and by the delyze of theyz owne excellence. By the faugyours that byd fytte , are fignifyed dylycate and flouth full persones avuen all to the lust and pleasure of the weetched bodye. And by the theups hynavnae: arre noted impacys ente persones , and suche other as arudge in adversitye. But Chapite as moste pacpente and of his owne naturall goodnes and imploenes / wolde not answere one worde to all these blast phempes: but he prayed for theym. And hereunto fapnt Gres Some layth. This is the propertie of good men, that when they luffer

fuffer any wronge: they be not moved to wrathe; but rather to

Zuc.23.Æ.

13fal.94 .

praper. As so was our most mylde saupour Tesus, which then spake his firste worde, that he spake byon the crosse, and that was this: Pater ignosce illis: quia nesciunt quid faciunt, fas ther / forance them , for they knowe not what they do . In this prayer we be taughte to heare hortely fuche periones as alke as ny thynge of bs, also to remitte the iniuries and wronges done to bs, and to defire no bengeance, and allo to love our enempes and pray for theym. Who hathe to barde a harte that well not melte and be made lofte at this prayer of Chrifte as the prophet fapthe: Hodie fi vocemeius audieritis polite obdurare corda vef tra : If ye here this day the boyce of god : fuffer not your hertes to be indurate oz obltinate. Dur lozde larde : father fozorus them : for they knowe not what they do , for they do moche good and profette to me, and areate burte and eupli to theym felfe. And truelpe fo it is: for he that doth wronge or eupli buto an a ther man; he knowethe not what spine and pape be getteth to hym felfe . and what grace and glozie be opteyneth to the persona that pacventive and gladive fuffrethe monge. Diels they bo not knowe what they bo, for they knowe not that am the forms of god , they knowe that they crucifye one: but whome they cru citie : they knows not. And here faythe faynte Bede, that Chaiffe byd not page for theym that knewe hym to be the found of god, and of malyce | payde | and enuve | byd crucifye hym: but he praved for theym. whiche hauvinge a goodde sele of the lame of almostre god thowaheit were not wele ordred. Dod not knowe what they byo, for there ware somme symple and also bulerned persones, decevued by the preestes of the Ju wes, the whiche perfewed Chapfte of a zele that they hadde

to the same lawe, and to: threse he dydde praye, And that same prayer was not in bayne, for in one daye after the ascence of ouresauroure Chapte there ware converted of them

threthowsande. and in an other daye, frue thowsande. Ind

no dowte that was by the bertue of this prayer of our lorde Te

lu Chiste, as the ordinarre glose saythe boon this texte of Essais: Be pro transgressoribus oranic: De dyd praye sor his enermyes and transgressources of his lawe. Dhowe swete a messodre was bytwirte the prayer of our lorde Jesu Christe, and the knockynge or smytchage in of the nayles in to his handes

and fete

Sup. Luca capi. r. C.

Actufi.2.B et.4.A. Blae.53. D

Of Chilles pallyon. foli. C. rrii.

and fete, thoso we the whiche armony to many thowfandes ware converted to Chifte . Ind that was no meruell , for Chifte bes pynge fo greate myldnes and meakenes in his contumelyes and tebukes | haupinge fo great pacpence in his tommentes, and alfo hewynge fo great benignitie and charitie to his crucifyers : byd eutdently declare hym felfe to be the some of god the father to whome he prayed for his crucifyers, what mitacle can be more then this charitable pitye, :::

> Ta Contemplation of this prayer of Christe. Pater ignofce illis : father fozgyue them.

Displayer was a worde of greate pacpencera fiane of great love and bufpeakeable goodnes i of greate fwetenes and forgyuenes. In this praper bo apere thre actes or werkes of charitte . firite for that he maped moft affectuouflye for his crucifyers, Ser conde , for to his praper he abbed and put to teares / tor he mepte. Thy be be offred his prayers for them; with great bedonne of teares and allo a myghtye or great boyce or crye. Afthis pras per laput Bernarde layth; Christ leourged with whippesierow ned with thomes countreed and napled with greate grolle nape les folled with rebukes forgetopinge all thele forowes lappet Father forgyue them, Frome this charitable lorde cometh great mercy to our bodyes and moshe moze to our foules. O good Je by howe mache is thy mercee fably thed byon wicked men. Ind howe greate is the multitude of the fwetones of the mercy to: thou halte make be that fermently befire the to brinke of the plen thous spure of the fwetenes and pleasure, allo the lame farme Bernarde fayth: Who and of what kynde is that person which In ferm de in all his tribulations and tormentes wolde not ones open bys pallon our. bis cruell aduerfarges : and aboue all this; at laft be opened hys mouthe and Trake for his enempes a bleffed worde / fuche a word as hathe not ben harde frome the begunninge of the worlde that is: father fozgyue themi. D my loule haltethou euer lene any pacpence and charitie was hoo in that most swete biest and hant pacpence and charitie was hoo in that most swete biest and hant he wolde not his papies to molde not he we his intuities, he regarded not his papies to be wolde an admitted to

In fer. fet. 4. cbbo pcf

the worde for theake of his rebukes : but he had comballyon of thepitt of whome he fuffeed thele thonges the cured theym that wounded tom, be protuced life for them that lewe hynrand laid Fathertoggene thenr. Diny foule hobe or put by this moff fwete worde of Chailt in the treator of the hert, that as dire as the ene thres be crueff agaynft the : thou may it remembre the abundance of this wetenes of bleffed Jelu' and fo to lay or put this worde and prayer of Jefu as a melde tor thy defence against the alfault tes of thyne enemyes, thy (poule and loade Heius doth page for his crucifiers: halt nor thou play for the betractours let us pet repete this prayer, father (tayth Hefus) forgyue them. What name is this father : Itisa name of naturall loue. Chylderne when they wolde have any thyinge or greatly delyze a thying they be wont to name they lather, to reduce but his mynde the name tall loue that fathers have but other thyloerne, that therby thep my dift the more thortie have they velyre. So our faupour Les Tus / perious and metrifull pacyence and of moche compation / good and leurnae to all persons / though he ane bethat he was elier Harbern his perferbilis to his father: yet to thewe bino bs with bolde wreat affect you and bety t we chaloe play for our ene thyes the His praper he par that name of duct father, as if he Muldelay I beteche the the the the fatherly loue; in whiche tone we be one l'et bere my prayer and to forgene them that couciffe me. Imowe the fone of the tonne: that thou mape forgette myne ene mpes! All taynt Dietoine tayen: all thete illusyons and froznes of moewhies ware sone to Chiffe by the mocyon of the beules! whicheduone as Child was consider they beganne to bercevue and feeletheberrue of the croffe and to thought that they funde lefe they? theate power, and therfore they laboured inflantelye: that Chatte diutor defrende do tone from the croffe. But Telus Brieffente die beach thartherby beingghte belleve beath and findbile the beault. Diriofte general Telus howe greate was herethy placefore. CONTROL OF THE PROPERTY OF THE

En fet. fef. 4. cbbp psis

Sup Mat. 27 .

as hathe not beather te choose a summing of the worlde that foule nafferhou euersene gun in: fainet foianue ment.

The stiffle me may terne that when we be in very constemplation; in good operation of els in religion, we shall not believe or team them for any telmkyinges inockyinges or seam them for any telmkyinges inockyinges or seam them. or (compages

Of Chaiftes pallpon. fol. C. rriff.

or scornnaes of any persons, but continue and pacpently beare luche Delpylynges for the love of Chrifte: as Chrift for our love byd pacpently beare all the forland rebukes, and for our example wolde not descende from the crosse: but there continued buto his beth , and this was figured in the boke of judges . where as the Judico. 13 bone tre land buto the other trees (that wolde have had the bone to come to them and to have ben they kynge: Nunquid pollum de ferere vinum meum quod letificat deum et homines. &c. It is conue nient for me to forfake my wyne that conforteth both god a men. and come to you to be your kynge ? Pay I will not. In lyke ma ner fand the olpue tree and the figge tree. So our bery true byne tree (that fayth) Ego fum vitis vera: Jam atrue byne tree, wold 3ob.is. A. not leave the frupte of his pallion that gladdeth both god angel and man, and come of the croffe to be promoted among? I Jues.

T. Apraper .

Jelu whiche for me crucifyed wolde be mocked and despre led with many rebukefull wordes and pet wolde fo charie tably pray for thy crucifiers: makeme that I never descend from my religion of any good werke, fot no frageltion of the deupli or despripaces of man, but that I may continually perseuer in thy love and that I may for thy love for ayue all them that Do or fage any eupli to me of agapufte me, and that I maye euermore praye hertely for them. Amen.

T. Dowe the thefe of the lefte bande rebuked Chrifte. The . lbii . article .

De. lbit. article is the rebukpinge that the thefe spake to Chailte, for one of the theues that were hanged with Chaift that is be on the left fyde of Chaift, began to res bule Chatt faping: Si tues xps falua temetipfum et nos, Zucc.23. f. If thou be Chaifte the sonne of god: faue the felfe and also bs. This was the bill mockynge of the whiche we spake in the last article, and this was more rebuke to Christe than the other three Declared in the laste article, bycause so byte a persone, weetched. and condempned to beth and furthwith foulde fuffer Deth for his owne france and myllyurnge, wold thus fo thamefully rebuke

the auctor of lyfe. And therfore this rebuke is coueniently made a special article. But the other these beving hym speake so loudly:

X.iii.

The 99 virous or Blatte

Luc.27. f. Dyb harply blame bym faynge : Negtu times deum qui in eadem

Der. C. tr.

De tempoze.

3bidem .

dampnatione es . &c. Doft nor thou feare god , that arte condemp ned to beth as well as he is, and we be worthely and inflive cons Dempned to deth, for we fuffer worthy paines to our linnes; but be neuer dod euvil. Df this fange taynt Auften merueplynge favth: Who taught this thefe to fav thus: but be the fonne of god that hange by hym / Childe was hanged nyabe to this there: but he was more nyghe in his herte, and thertore he turned hym Celte to Telus and lapd: Memento mei domine dum veneris in regnum tuum: Lemember me lozde when thou halte come in to the kyngdome, and then Jelus spake his seconde worde boon the crolle fayna: Amen dico tibi: Hodie mecum eris in paradifo: Tru lve I lave to the: this dape thou halte be with me in my glozie. This confortable promitte Christe made buto the thete, to res toyle of the triumphe a victozie that Chaifte fould have agaynft Thos inca the Deupl. And herunto Theophilus faith: As a bictozious kong then fuglus retournynge from his triumphe: doth bypnae with hym the best ce. capt. 23 . of luche pzey and goodes as he hathe gotten of his enempes : Co Chaifte ouercommpnge the Deupli: byd (pople bym of his befte brevs, and one of them that is I this thefe he brought with home buto parabile: that is to the bilion and fruition of god | whiche fruition the holpe fathers beynge in Lymbo patrum | bab : what tyme the foule of Chailt Descended to them atter his Dethifoz then they dyd fe the godhed of Christ, which was never feparate from the foule: after that it was first topned therunto. Dere thou foule beholde howe liberall / pea howe prodicall Christe was here. for he gave his kyngdome to a thefer heven to one that was hand ged byon a croffe, and parabile to one condempned to beth, and that at one horte or lytyll peticyon. Also the liberalitie of god byd apue to hom moze then he afked and fo is he comonly wont to do. And herin all synners have an example to trust in god and to forfake they frines, ferng that the thefe fo breuelye and thort ly had forgyuenes of his lynnes, for furely his grace is more ree dy then our delyze oz pasyer. D good loade thou dyd fay buto the thefe: This day thou walte be with me in paradife, a that was to put disparacyon frome our hertes, thou forgave the thefe: to thewe to be the frupte of penaunce the fountagne of mercy and the celeritie or (pede of forquienes. Thou the philitien of oure foules, byd faue the thefe accuspinge hym felfe and accusping the. callynge for mercy and rebukpng his felowe that blasphemed the Wherfore thou penitent synner | consider what Christe rysynge frome

Of Chailtes pallyon- Fol. C. rriiit.

His moste confortable worde of our most swete far

from beth and reignpnge in glozie maye gone but the whiche gave lo great gyftes beynge moztal and goynge to his beath. If he in that extreme captivitie and the albome of beth loyd gyve lo large rewardes: what thall he gyve: beynge in most hygh lyber tie of pleasure and glozie? And to shewe that he wolde do in dete that he promised: he costrined it with an oth saying: Amen. truly. D what bertue and swetenes had this sloure or worde of Christ.

Chatte boon the croffe. Amen dico tibi. &c.

upour Jelu spoken bnto the thefe, that is truly this day thou halte be with me in paradile / was of that Dertue that therby the thefe was forthwith of an enemie: made a frende | a familier og nepghbour: of a ftraunger, where before he was a thefe: he was nowe made an holve confessour of Chatte. Who is he that well disperse of fo pitious and a gracyous barte, so swifte a promiser, and so prompte or redy a gruer. D good lorde we truft in the that know the name Aefus, for thou boft not torfake them that truft in the and labour for the grace. wherfore a most beniane Telume com to the lyttynge in the trone of thy maichte, with as good a mynte as we can humbly befechpinge the that we may be brought in to the | and by the | buto that glozie, to the whichethou brought in that thefe that confessed the boon the crosse. But thou synner! differ not thy conversion and penaunce buto the houre of Deaths trustynge then to opterne heuen as this thefe byd, for though it be a good and hollome counfell at all tymes to trust in the greate mercy of god: yet that a man foulde onely trust therof and not to be fory for his fynnes and labour to amende hym felf by penance! it is a great folyfignes and a prefumption, for god is not onelye mercifull: but also tust and rightuous. And thoughethis good thefe and some other persons have bad forgunes of theprivanes at they laste ende: yet I save to you that the previlege of a fewe persons: maketh no comen lawe. And surely there be bery fewe that be truely penitent at they? Death, when they? lyfe bath bene continualive eurli before, for as it were a monstruous and meruerlous thrace to fe a wulfe have a heres tarle: fo it is feldom fene that an envil lyfe hath a good and holy ende. But of this ho to thefe, we rede that he hadde, till, thonges, for the whiche he opteined

optepned mercy of god . The firste was that he rebuked his fee lowe that blafphemed Chrift fayinge; Neque tu times deum: 202 thou polt feare god. The feconde is that he accused hom felfe fas pinge webe worthely punitibed for our fynnes. There i be ercu led Tuifte layinge: This tufte and good man neuer byd eupll. forth: he asked forgruenes | layinge: Kemember me good lorde when thou hall come into the kengdome. Of this there allo fait Gregorie faythe: There was no thynge in this thefe . at his L1.18.mo2a lia.ca25.33 awnelibertie; but only his tonge and his bert. Ind be (by o ine (piration of god) offered to god all that he had in his liberty and power to anue, p was his hert, wher with de ond beleue faithful ly in god to his own cultification, and his mouth: wher with he byd confelle Christ to be god by the same fayth, and that was to his eternal health. De had farth: for be beleued that Christ Chuid reigne in glorie as god, he had hope: for he trufted and delpred of alked to come to the same gloppe. De hadde charityeto god for he defended and magnified Chrift the fonne of god , be habbe charitie to man: for be rebuked his felowe for his iniquitie and blasphemye. And also be procured grace and lyfe eternal for hym felfe. where hall we fonde one that thus both profite at the ende of histyfe. Beholde here the greate farth of this thefe; whiche dyd beleue Chiffe to be god and to reigne eternally: whome he

Det. C. rrr De tempoze.

le there dye lo hamefully and milerably. And herunto faynt an ften farth : This boly thefe had a great farth . for nother for feare Iffer. Crr. of the Aues or faugiours there ftandpinge, nor for his awne gree uous paynes | noz for the blasphempe of the other thefe | noz for the departynge of the apostles from Chaiste, or the Denvenge of Deter , noz pet foz that it feamed to all men that Chatte was a frayle and disparate person not able to belpe bym selfe for al these thrnges (I lay) he wolde not let to confesse the truth and so to Declare his farth, and therfore he had not onely the remission of his fynnes: but also of al paynes due for his synnes, for as it ap pered: he was more for of the payne and pallion of Christithan of his owne passion, which he knew that he had deserved. Wher fore I wolde that every france wolde do as that good thefe dyd. that is: to knowe hym felfe charitably to correct his nevabbour. to afke forguenes of god, and by his faithful prayers to opteine euerlastyng helth. D thou olde Abam returne somtyme to thone awne harre, and confider howe the newe Abam Christ Dyd ferch for the , and where he founde the that is boon the croffe. Who was this thefe but Apam, not nowe a thefe; but an holye marty? and cons

and confessour of Chaiste | whiche tourned the necessitie of hys beathe into good well and vertue, he chaunged his papie in to glozie his croffe and beth into triumphe and bictozie Wherfoze thou lynful fonle; nowe aceple up thy felfe in to hope and trulte of foldphenes, if to be that thou wylte labour to folowe the steps pes and example of thy loade that fuffeed for the.

Dere folowe . itt. Lellons .

Bithis article we may lorne tit. leffons: firthe is to beare pacpently the tebukes of other persones , thoughe they be byle perions, forlo Chrift bare the blafphemousthete. Second ". is that we inffer not the inturtes of god at any tome but thatps ty to rebuse them : as the good thefe byo . Thy we that we neuer ii. disperse of the mercy of god thought our tynnes be neuer lo gre uous 1 or that we have then in them at dut lyte tome by the etam ple of this holy thete; whiche for one worde: was made the enhe ser. C. rre ritoure of paradile, as fannt Auften fanth.

De tempoze.

mend sprange Die bem forongeng. De fleis he and made elect in been a

Telu which forme wold be learnfully rebuked of one thefe and of the other wolve be honorably econfessed to be god: make the for the glorie of thy name to thiffer pacyently the rebuls of eupli persons when nede requirety, and neuer to suffer the ins turies, and also to pollelle the topes of parabile with this holve thefe . Amen.

C of the pattion that Chiffe had booth his mothers fo towe and heupnes

De lutte article is the compatipon of his mothers the come. For when Jelus bernige opon the croffe: fe hys mother franchinge by the croffe in great forowe: he had great helpites therof, hele his mother (I fave a mor ther) a virgine finguler above all other mothers / a weake most ther loughing her foune, above the four of all other mothers to they founes, and no meruell for the was the mother of god of the onely foune of god, and therfore the had more for the pallpon of het forme : Hair all other mothers can hand for they? fonnes.

formes , for at his pallion , the fwerde of forome bod runne the towe the foule of that most blessed virgene and mother. D holy birgine what behemence of compatition and folowe byo almyab ty god lay boon the and to oppreffe the with beupnes, he made the topfull and delpuered the frome all anguplibe and losowe at the bicaynall chylopinge of bythe of the moste sweet some Iclus: but nowe he paved the for both for nowe he put boon the all the theames and folowes of a woman translyinge with child. And when thou dyb bayinge fouth thy Conne | god and man: thou had great tope, but nowe when the bleffed frupte of the wombe was in the light / crucifeed and flapne: then was the lozow fare aboue all the paynes and folowes of a woman chyloringe. In fo mothe that thou myatt wele fay that olde Agemp layde: Nolite me vocare Noemi : sed Mara, quia amaritudine valde me repleuit ompipotens . Call not me Acemy that is fapze and pleafantsbut call me Mara that is bitter or forowfull: for almyghte god bath fulfplied me with bitternes and fogowe . fog this bleffed biraphe and mother of god, confideringe and bepely wearing in her berte all the paynes and passion of her sonne Chailt, moze ned with hym moznyng forowed with hym lozowyng, the store apabe buto the croile, that he myabte be all hole fixed to her in her hertethat was fired for her boon the croffe. This forowfull and loupinge mother when Chaife byd le : he was moued with great compassion bon ber , the had compassion of his passon and be againe had more forome for compassion of ber solome. So blelled laby thy fonne hotte at the the fame arowe of barte of loue: that thou dyd hote at hym, and therfore he layth in his Cant.4. C. Canticles: Vulnerafti cor meu foror mea in vno contuitu oculorum tuorum: Thou haft wounded my herte: Dup fpfer, my spoule, my boughter and my mother thou balte wounded my bert in the light of thene epen . Ind the inlyke maner myght fap the fame to her conne. Chrifte knewe wele the great forowes of his mos there bert he knewe the benines of her foule, and those foromes whiche the felte not at his birth: they were nowe boubled to her in his pallyon and beth, for her fonne in lyke maner fuffred bous ble forome boon the croffe that is : for his awne pallion and als to for compation of his mother. And this forowe for his mother: was not his lefte lozowe, and therfoze couentently this allianed ss a specyali article of the pallion of Christe, for the compassion of his mother and greatly encreale the paynes of his woundes and pallyon, whome he byo te ftande nigh the crolle with a most [020 wfull

Buth. r. D.

Transport

logowithis, with weapynge open | queat abundance of teares flor wymas frome hereven | with a most heup countenaunce | with a lamentable boyce and in all the powers and Arenathes of her bo ope: farntrage for great forome and beupnes. Det for all thefe panges : be fe her stande constantive and perfeuerantive / and also strongly lyke a man never syenge from hym. D howe ofte (suppose you) byo that blyssed byggyne sighe and sobbe , sapnge in her felfe. Dimp fonne Tefus: who mave graunte to me that fauour that I myght ope for the | or with the. D my fwete lonne Jelu &c. as pe ipal le berafter in the Irili. article. D how ofte (thenke you) dvd the lefte by her birainall and thamefalte even buto those cruell woundes of her some, if at any tyme the withdrewe them frome the light of those woundes . or els if the myabt beholde them for her continuall weapynge. D howe ofte tymes (beleue you) myghte the haue (woned for the bebemence of her forowes for the fuffred more cruell foromes and panges: than the panges of beth, and so the lyuynge: continuallye was in openge | and pet coulde not ope, for the was preferued by her Conne that the fulbe not dre for his deth. And thus Christ when he le his mother and his disciple whome he loued standprice that is: Johan the euangelift, commended or affigned his mothet to his disciple Johan layinge his thyroe that he spake boon the Joh. 19. 2. epalle: Mulier ecce filius tuus: Woman bebolbe there thy fonne 10ho may heare Christ freake thefe wordes without wearinger De dyd not name ber oz cal her mother: foz that thuld have moch moze greuoullye tomented ber, after this Chafte lapde to bys Disciple Johan : Ecce mater tua : Beholde there thy mother. Ind when he spake these fewe wordes : both those. ii. Derbeloued, that is: Marie and Johan wepe full bitterly , thofe. it. holy marties kepte lilence / foz thepz fozowe was fo greate that they could not speake. And from that houre forward: this disciple Johan toke Marie as his mother : ozels he toke her into his cure and bills gence to proupe for her in all thonges as forhis mother. This thpide worde of tentence of Chrifte: Muller ecce fillus tuus: 1009 man beholde thy fonne (this I fap) was a worde of great dilps gence / loue and pitte, for as moche as Chrifte being in fo great anguiffe and folowes of death , wolde pet remembre his mofte beur and forowfull mother, and proupte her of a forme or miny ther to attende boon her to her comforth, And herin he taught bs to have compalizon of the afflycepon of our parentes, and to pro upde for them in they necellities. D (wete lorde Jeluthy croffe and paf

In mcbitas tionib9 bitc rpi cap.79.

and passion both torment the greuously but the compassion of the mothers forome, is no leffe payne to the , and no meruell | D good chylde if thou losowe if thou fuffer and have compaffyon of the beupnes of thy mother, of herseparation from the, of her commendation to a itraunger. And here boctours bone fay and specyally Bonauenture: that the sozowe that Christe had in the compallyon of his mother | was more intense and more areuous to him: then the lozo we of his awne payneand pallyon.

De mother of selu stode by the crosse 1 She stode for the neuerfell by fynne, the stode to the great glozy and prayle of al women, where as his discoples that shulde have ben men of goffly ftrengthe a vertue dyd flye awaye and leave they maifter alone. She onely abode with hym constantly in all his arenous

pances and paynes, wheren was fulfplied the prophecy of Claye Efac. 63.2. Tayenge in the perione of Chapft complaynynge, Torcular calcas ui folus et de gentibus non eft vir mecum : Tonelp haue troben in the prease of the croffers there was nat one man with me haupna compassion boon me, but my mother alone se had compassion and flode by me. And nat onely the flode bycaufe the byb nat five! but also for that in so great beupnelle of herte the byo nothpinge buleampualy of pureliapoully but orded her felfe in most gods lye behauour without any milozder in cryenge oz curlynge and fuche other whe I thoughe the fuffred in her herte all those paps nes that her sonne Telus suffred in his bodye outwardlye. And (as we land before) here the felte and fuffred all the panges that the escaped at the byth of ber some Tesus. Df these.it.birthes Blat. 66. C 02 chylopnges peaketh the prophet layinge : Anteg parturierat: peperit masculum: Befoze Darp the mother of Telus hadde any panges of this wes I the brought forth ber fonne, fo that the hab her some without soowe, then it foloweth in the prophet: Nun quid parturiet terra vna die : aut parietur gens fimul ? Shall the erth bipnae forth with papie all her frupte in one day, or all the people halbe brought forth of borne in one day . Aote wel thele farnges. Firste the prophet spake of the birth of Christe which

was without forome or payne to his mother and with great for. But nowe at her feconde chylopinge where as at the pallpon of her conne Telus the brought forth all the electe chyloerne of god at one birth, the had great panges and manyfolde fozowes. Ind here note that this bleffed mother of mercy dyd helpe og affift the father of mercyes in this moste hyghe werke of mercye, and so with Christe dyd regenerate and redeme al mankynde, and this

aenera

generation was to the great forowe and paper of them both; and berunto Albert farth though Adarpe byd beare ber fonne Jelus in greate ione and without all payne: yet afterwarde whan the opo regenerate al the faithful people in faith that was with moch folowe and of this it appereth that Chaift dyd communicate bus to his mother this high werke of our redemption , to: the futted with hymhis pallyon in her foule as we fayo before. And note me well here for A do not lay that our blessed lady dyd redeme bs bycaule Christ of hym felle was infusficient, for to lay fo it ware berefpe, But I fap it pleafed our faupour Chaift to have his mos ther present at his pallyon , and there to suffer with hym in soule as he fuffred in bodye, that fo confequently as he is called the fa ther of mercy: so the myaht be honozed and called the mother of mercy, and also for other considerations as foloweth, first that our redemption might reanswere but the first condempnation. for in our firste losse and perdicyon both Abam and Eue byd fyn, notwithstandringe, if Adam had not synned we had not ben cons dempned, and therfore the onely synne of Adam was the cause of our perdicpon, but for almoche as Que dyd persuade moue and counsell Adam to sonne, therfore we say that we ware damp ned by oure firste mother Eue, so in lyke maner though we be re demed by the pailyon of Chailt, pet for as moche as oure bleffed lady was consentynge to that passyon and also sufferyde it in her foule: we may fage that the redemed by with Christe. Se condige that as Christe redeming be by his pallion: was made our father, by the whiche pallyon the facrament of baptyline wherin we be regenerate taketh his efficacitie and vertue, fo our bleffed ladge myght be called our mother bycause the suffes red in her foule the fame passion of Christe. Thirdly that after Christ: we al shulte honoure the gloziouse birgen as our modre. fourthly for the encrease of her merite. And fiftly that & pallion of Christ shuld be moze bitter a paynful to him thozough the pres sence of his modre by whom he she weth his most hyghe charitie buto bs. She flode also for all other departed from the stablenes

ot farth but the onely and therfore it is larde of herthus. D good loze thou hafte stablished the testament boon the beede of Marie al wave birgin, for after the death of thy son thy farth onely remarned perfetely in the reason of the

DUELL

The Myrour or Blasse.

Of the lozowe and compallyon of our ladge,

Zuc. 2. £.

S the great clerke Alberte layth bpon thele wordes of Luke: Tuam ipfius animam pertransibit gladius. The state of some that passe thorowe then awne soule. It is the more true exposition and sentence when this pronowne derivative, tuam is resolved

in to his primitive, tuiffo that this is the true lentence of the for fand wordes of Luke, the swerde of solowe , that is: the papie of the pailpon and beth of thy lonne (D byzapne Mary) which he futfred in his bodye: wall perfe and paile thosowe the foule of thone awne felfe Marie. So that the forowes whiche thou felt not at the birth of thy sonne, so that therby thou byd not knowe thy felfe a mother; at his beth thou walt fele them in mofte payns full and lozowfull maner, so that thou waite knowe the felf then to have had a chylde and to be a mother. Dur laufour Jelus her some was to Marie his mother as her awne herre, and therfore when he was borne of her: the felte as if halfe her herte had bene borne and departed from her body. And as that thrnge whiche ts halfe without and halfe within, if that parte that is outwarte be pricked or hurte: the parte inwarde both fele the papie afwel as the outwarde parte. And to when Helus the fonne of the brise ann was scourged and pricked with thornes, the herce of the glo tious birgen/ was in a maner also papned and pricked, and so in lyke maner when ber fonne Jelus was crucifyed and his bette perced with a spere : it feamed to her as if her awne bette babbe ben perfed with the same spece . And therfore god wroughte no small intracte in that that the glowous biegen bys mother wous ded inwardlye in her foule with fo many greuous and greate followes dyd not yelde by her spiryte and dye, and specyallye when the fe her moste bearebeloued sonne hangynge bytwirte two theres / naked | wounded | scorned of all men | crucyfred | and deade, and then his herte perfed with a speare: It was (I fape) a greate miracle that the lyued . for the wpfe of Phinees the some of Help the Judge of Israel hearpinge that the arke of god was taken the bernge greate with childe: fodarnire felle to trauepllynge, and for the greate and behement forome the whiche that the habbe for the takyinge of the arche of god: the chyloed and dyed, and yet her followes and greate paynes mare

1921.Kcg.

Of Christes pallyon. fol. Crrviil.

bare no thrnge to behement and to greate as the folower of the bleffed birgene Mary, noz ware to be compared to the fozowes of the mother of Jefu, whiche dyd fe the bodye of ber fonne (fig nifped by that arche) crucifyed by hys enemyes, and fo put to the moste spamefull death whiche briggine also the same night after that her sonne was burved: gornge thosowe the crtre of Dierusalem | weapte so bitterive and pitiouslye | that all bothe men and women that feand heroe ber : ware prouded to forowe and mournynge . Allo that mofte encreased her forowes: that De bydde fe hym at his deathe , fo bette | wounded | in greate thyafte or daynelle | and coulde not helpe bym, and namelye fo cruelipe racked bpon the croffe | there nagled | and after his beth his herte perled with a fpeare. Thefe ware her fozowes and aboue threfe the was compelled to entre in to an other mannes boule, and there to continue in folowe and mourninge. And so the mother of god the quene of beuen and the ladge of all the worlde was susterned with the almes and charitye of other men. But why wolde oure lozde fuffer ber to have all thefe tris bulacrons bycause he intended to eralte her after her deathe as boue all creatures in gloppe, whiche excellente / fingular and bn estimable arte, he wolde not arue to her for the merites of any other persone (for the remarde of glosper thalbe apuen after a mannes awne merptes and defecurnges, and not for any other mannes merytes) And therfore he wolde have bys bleffed mos ther subdued to harde lobours , payanes , and solowes in her felfe, in the moste by the pouertye in extreme buytre and bels pection in the moste profounde mekenelle i moste pure chastps tye + mofte perfyte charitye , and in other lyke bertues and pays nes, and specyally in sufferynge of paynes and sozowes that the myghte go by the same wave that her dearebeloued sonne Ichus dyd. are a siewe: a are

T. a Lesson .

If this article we mave lerne to have compallion of the af Apecyon of our parentes, and to proup de for them in they? necellityes accordinglye to the commaundement of god honor eros. er. B thy father and thy mother: and thus ouce fwete fauroure Chaple taughte beby his erample. And herunto faynte Auffen fayth: Sup John The tree of the croffe boon the whiche the medies of Chill ware trac. C. sur. navico p.ii.

The Advirour of Glasse.

navied at his beathe, this tree (I cape) was also a chapte where in our poctoure and mapiter Chapitelace and tauchte bs. and a man to conforme bour felte to this atticle foulde have compafe fron of the mother of Chaine, or as I mape lape : of his owne bearbeloued lady and mother our bleffed tady Warie, as Chiff hadde compatipon on her, and then prape thus,

C Aprayer.

Telu whiche for me crucifped paupage compallon of the mothers folowe and compallyon | wolde differitive commende her to thy bearbeloued disciple Johan, and also com mendehym to her, & commende me buto the and alfo all mone in that faythe and love that thou commendefte them todyther: meakelye belechyinge the, that for the tendernes of lo great loue: thou woldest make me to come truelpe and perfytely to the loue. and thosoughe theps prayer and commendacpon I mave be pres ferued and kepte frome all aduerfytpe and perpli, in the perplies and baungers of this worlde and lyfe, Amen,

I Howe the manhode of Chapte complemed bom Che lir, article.

De .lir. article is twhen Chapfte lapbe hom felfe

到at.27.足

15.33.

to be lefte and allo foglaken of god. As the euan gelifte laythe frome the lyrte houre of the daye bne to the neynth houre, that is frome.rif. of the clocke buto threat after none, there was a greate berkes nes ouer all the erthe, for the fonne was in an briverfall eclpp fe, whiche was agaynfte the naturall disposperon and order of the fonne for that tyme, and therfore it was done by miracle. Mister and by the onelye power of god . And hereunto farnte Auften tate bei. ca. farthe for as moche as the innocente lambe Chapite | the true sonne of Austrice opd suffer the eclipse of deathe, therfore this bifible some the mote clere lyghte of all the worlde, hauringe compasion of his creatoure and maker: withdrewe the beames of his lyaht and byd hym felfe | as thoughe he durft not or wolde

not beholt his maker hynavnae boon the croffe . noz fe his most byle and bytter death. And then about the . ir . houre of the day our fauyour Jesus cryed with a greate and lowde boyce. And that was (as Symon be Caffia (arth) for he fuffred greate to: Libro, till mentes and papies. Allo for that he luffred greate wronge and infurie. De cryed with a great boyce of the bodye but that was moze by the bertue and power of his godhed: than of his mans hed . He creed with a great boyce for the great paynes that he fuf fred myaht not premarte against him; but at his awne will, He cryed with a great boyce that they myght heare hym and knowe hom hongonge boon the ctoffe, and at the popul of beth: whom they wolde not heare swetely and demoutly preachynge: but tas ther with a froward a obstinate mynd ever despyled hym. Jesus cryed with a great boyce and spake his .iii. word byon the cross fapnge: Heli heli lama hazaftani: Thefe be wordes of Debreme and thus they be fooken in laten : Deus meus deus meus : vt quid dereliquifti me : Dy god my god: wherfoze hafte thou left 02 fo29 laken me . Thele be not the wordes of the godhed of Christ: for that fuffred no payne it is bupolible, as if the fonne beame fould thene bon a tree, and one person toke an ar or hatchet and byd kut that tree: the some beame hulde in no thonge be hurte thers by , and fo in lyke maner though the body and manhod of Chaift fuffred great paynes and deth; pet the godhed therin was in no thyng hurte i ne pet fuffred any payne, but Christ spake thus for his manhod whiche then feamed to be forfaken of god for it was Subdued to incollerable papies and most chamefull deth . Chaift was lefte in great papies, that therby and for those papies we hipghte beconforted of god . It was done by a greate miracle that the glozie whiche was in the hygher pozepon of the foule of Chapfte | dyd not bescende and redounde in to lawer parte of the foule; but was suspended and letted; so that the lawer parte fuffred all paynes almoche as is pollible any creature to fuffer without death, for it was hollpe lefte to it felfe without all coms forthe, whiche was not in the holve marties in they marticom and beth, for the comforth that they hadde in the hygher porcyon of they? foule: byo redewinde buto they; fenfes, fo that theyamar tyzdome and paynes was no greate payne to theym, but with greate love they fuffred them, as it appereth in the lyues offaynt Laurence | Mincente and many other . But oure faupoure Telus hadde none luche consolation in his senses: no helpe of p.iii.

The Approur or Glasse

any persone, but all lefte to suffer what so ever was put to hym. and that to the extremitie. And thereoze be compleynethe gym felfe to be forfaken of god | whiche myghte not in dede be lette of god / for the godbed was ever toyned bothe to the foule and allo to the bodye; but this he spake for bs I for he knewe that many of his electe membres bulbe come to so greate tribulation: that it fould feame to them that they were betterly forfaken of god. Row bleffed be our dearbeloued and mofte mercyfull fautoure Jelus, whiche fraft in his awne bodye toz bs and nowe allo in bs and with by it pleafeth hom to luffer our tribulation : for the tribula tion that we lufter to; iuftyce and for god, he reputeth it as hys Bfal.r.C. awne tribulation foz he latth: Cum iplo fum in tribulatione:] am with the good person in his trouble, and that is that we bulbe more furelye and taythfully trufte in hom . This pape when he land hom felfe to be forfaken of god: was mofte greuous papie to hym about al the other, for without this leaunng: there bulb have ben no papie, for who lo is conforted by god: there is no tozment that can be paynfull to hym. Chattle layde twees: App god, and that was to thewe the behemence of his folowe both in foule and in bodye. And herunto farnt Bonauenture farth. De creed with a great boyce for he felte great forowe | and specpally for the great bukpnones of man, for though be fuffred for al man kynde: pet there were bery few prefent there that toke frupte ther of at that tyme, as the thefe that hange on the ryghte hande and the glozious birayne that was full heuve there by the croffe, fo that our loade myght wele fay: Why have I to baynly and with out trupte subdued my felfe to so many great paynes and to bethe D bleffed lady what forowe had thou when thou harde thy fonne crye for the cryed also with a great boyce, for the synne was great whiche was the cause of all that miscrie, those paynes and beth. for as farnt Ambrofe faith: De wepte and forowed for the frine and miferie of them: whole nature he had taken.

TALesson.

f this article we may lerne howe to have a recourse to our lozde in all our tribulations, and by our prayer compleyes and thewe to hom our defolation, that it wolde please hom to bes holde our troubles and helpe bs, for so our saupour Christ in his troubles and followes / cryed buto god his father | faringe: My god my god why haft thoufoglaken me, whiche as the glole ogof narp

oup pfal. 21.

narie fayth) was not onely a compleyate; but also a prayer, as it appereth in the platine of the whiche thele wordes be taken for there it is lapo thus : Deus deus meus respice in me quare. &c. D god my god beholdeme i why haft thou forfaken me. Alla lapute Daule speakinge of the praper of Christe: seameth to speake of this plaper layinge: Qui in diebus carnis fue preces cum clamore valido et lacrimis offerens: exauditus eft pro fua reuerentia: Dute fautour Jelus in the dapes and tyme of his mortalitie offerpage prayers to his father with a greate crye and with teares: was harde for his reuerence.

19 (a.21 jurf ler.infpiet.

Debr. r.13. D [21, 11,

C Apraper.

Lorde Jelu Chreste the tonne of the lyung god whiche at the ir houre of the day for me most wretched hyngunge be pon the croile | cryed to thy father with a great boyce fang : He li heli lamahazaftani: Chat is: My god iny god why hafte thou forfaken me: graunt to me that in all my trouble and anguyffhe I may cry to the my losde god with the greate boyce of my herte that to thou never fuffer me to be reproved as lette and forlaken of thy mercy, Amen.

> C Dowether gaue him to Dienke: binegre orafett. The. ir. article.

De.lr. article is the daynkpinge of bineger, for Jelus at ter all the forfayd paynes and labours beynge thurstye or director then all that was written of Chapfte in the lawe of Boples oz in the prophetes | wate fulfylled. excepte one that was writen in the plalme: In fiti mea porauerat pfal.es. me aceto : In my thyafte they gave to me bineger to bapnke) thet fore Telus to fulfyll all the feripture : he lapde: Jam dipe. Rot to to be binderstande, that Jelus therfore was thirsty and there fore they gave to hym bineger to bipnke ; bycaule it was fo wip ten before by the prophet: but bycaule god knewe longe before! that Chapfte hulde be dave, and alfo that the Jues or the faugis ours bulde gyuehym bineger to dipnke, therfore our lozd wold have it writen by the prophet, and to in this thirlt of Christ that fcripture was fulfplied, and fo in lyke maner binderitande all the other propheties of Chrift. Chrifte lapo: Sitio ; Ithprite. And this was his. b. worde that he fpake on the croffe, for after hislana

30han. 19.

St. zarlang Dfal.21 .

Auff.rr.13

bis longe and continuall fabour and payne had all the night betore and alto that fame bay buto . tit. of the clocke at after none. allo to; his effuipon and meddynge of to morbe blobe, and for banaphae to longe boon the crolle in the beate of the bay, it was no meruelt thoughe he wate dipe , and of this the prophet allo layth in the perion of Chatte: Arnit tang tefta virtus mear er line gua mea adhefit taucibus mers : APp bettue oz ftrenath of my bos Do was as dev as a theil and my tonge cloued falt to my thekes for ozynes, and therroze he myght wele fave : Sirio . I thriff. Toz they that be let blode : be moze ozye then other men, but our faup oure Telus was let blove that dape, both in (courgyng, beatping crowning with thomes and exicitiona, belipdes his freating. therfoze it was no meruell if be were Dipe. Sapinte Bernarde entrearping this article lapth : D good Jefu why boff thou crye and lap ! Sitio . Ham thrulty. Doft not thou knome that thougan uerfarpes wol minute and grue boto the: binegre for the Dank where as thou gave them bypnke in the Deferte when they were thatfie : 3nd beanswereth in the person of Chaifte favnce: 3 thrifte and tetuently delice the convertion of lynners, the teaces of penaunce / of complitation of compation and of inwarte Deuotion. I their your helth and the redemption of all foules. Therfore that. Christe dyd here expresse his greate dipnes mas not without great millerie. for he opd notlay: I theat, for that be delyzed any worte or pet bineace twhiche he knewe that thep hulde apue to hom . But what Donke (fuppofe you) Dod he des fore, whiche is the founten of the louely and hollome water, the beyne of lyfe the ryuer of all pleature thefloode wateryng the heuenly paradife. Surely he thrifted and delyzed our betthithat is: by his thy. If he dely zed our thirle, that is , that we hulde des Tyze and thyzit god the well of lyfe. Also I thyzit (layth Chaift by Capit Bernarde) all pouthat goeth by this way that ve wold attende and le if there be any forowe lyke buto my forowe i that by compassion pe myght but your hertes | for this day my herte was opened for you. O good Jelu, thou complayned of thy thyrite; but thou fpeakes not of thy croffe; thou fuffred pacyents ly the crowne of thomes, thou forgettelt all thy molte greuous woundes and despripages, the Jues and the gentplies , they thirsted thy blode and therfore they crucifyed the but thou thyre fed they helth and therfore thou wold ope for them as if Chaft shuld far the helth of your soules both more tormente me: then all the paynes of my bodye. But whan Christe lago: Sitio. I thv2ft

Of Chilles vallvon. fol.C. reri.

that the anone they gave to hom no good not bellome branke : but binegre, foz as the euangelift fapth : Erat ibi vas aceto plenu. &c. 300.19. f. There was a bellet ful of binegre, and they folled alponge with the bineare , and wonde it aboute with plope, and fastened it to a rede and lo put it to his mouth . This they byo firit / foz ther by was the Ceriptuce fulfylled that fapo: In my thirft thep gaue plaim, es, me binegre to daynke, Secondly to fignifye the malice of the Aues whiche went out of kynde from they olde holy fathers, for as faynt Auften fayth: The Jues ware as binegre bedynpinge and Jobs frome the good wone of the patriarkes and prophetes Jinto by neare, that is in to malice and crueltpe, baupage craftpe Decepts full and malicyous hertes. Thefe Tues ware conveniently fige nifped by that bellell full of binegre; for they were full of iniquis tye i haupnge they; hertes lyke to a sponge full of poozes or hoos les. fo they hertes ware full of many falle beceptes and malpe croulenes. Aux November 1710

Calleson.

If this article we may lerne to beware that we do not offer onto Christe to drynke bytter wyne or mirte with gall. for as then the Tues and fauctours opo to Christe: fo Do no we a dayes eupl christians apue to Christ a bitter depnker for where as Christe thirsteth and besprett thebelth of they soules, they offer to hom the bytternes of they funfull lyfe . Tho chaiftians that beleue wele and werke or true eurll: they apue to Chapfte wene mirte with gall, for they mirte the wone of true farth with the mirre oz gall of eupli conversacyon . in as moche as by they? eupli lyfe: they sclaunder the church and specyally nowe a dapes eupli prelates, our lorde amend them. This mirtping of Dypnke may be also taken in a good sense, As pe thall se in the praper for lowprige. A Residence

C. Apraper.

Telu whiche thirstynge our helth wolde have bineare and wone mirte with mirre and gall offred and gruen to the to Dipnke: make me worthelpe to offer to the the wone of Deuotion mixte with the mixte of mortifycacyon of my lenfualptie and with the gall of contricton for my fpnnes, a that I neuer dynke of the bineare of infidelitie oz of Claunder , thoughe I tafte of

drag . 3.147 Che Derrottroz Glaffe.

any felaunder, that is: fuffer wrongfully any felaunder. Inch.

The confummacyon and end of the pallyon of Christe. The lriarticle.

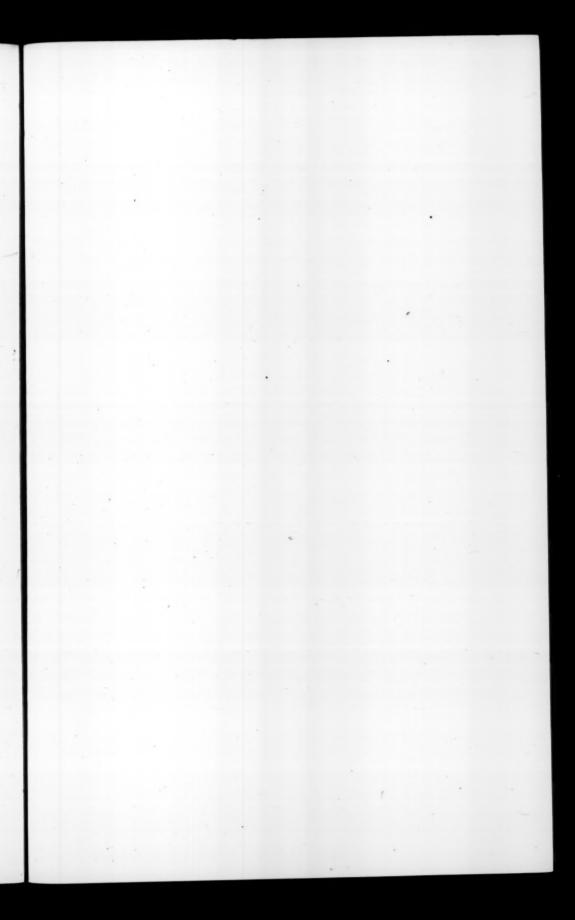
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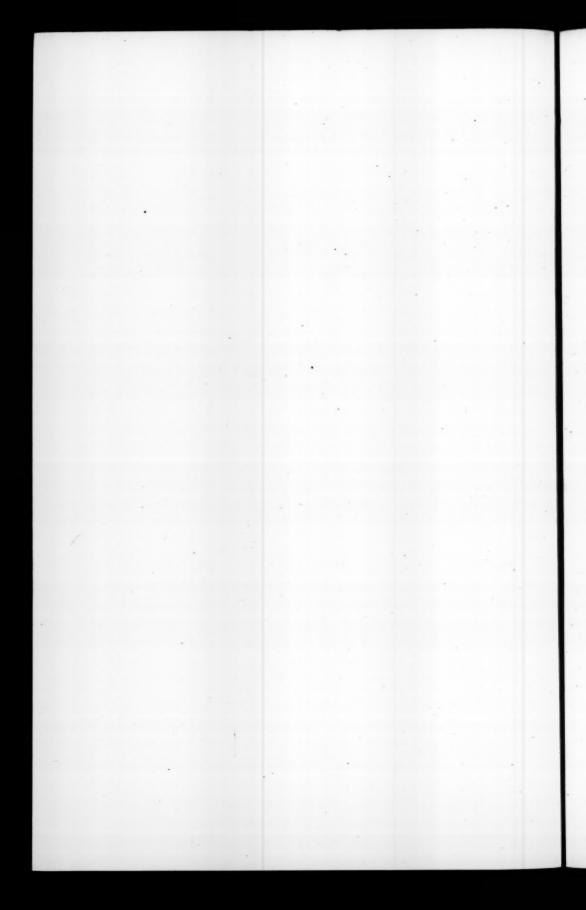
Diain,eg.

-Tretidor

Pelciarticle is the end and confummacyon of the hole pallyon. for when Jelus had taken or tafted of the by negre. De fpake the .bt. wozde bpon the croffe faynge: Confummarumeft: It is done oz ended . as if in the tafte pince of that binegre the fulnes of his pallyon and paynes was confunmate and ended . ozels that taftynge done: all that was prophecred of Christe that he shulde suffer : was ended . onelve Dethercepte. Ind therfore as our heed and capterne Christ fufs ferpinge the bytternes of his pallion for oure fynnes perfeuered and continued pacyentipe buto the enderthat is buto that al that was spoken by the prophetes and scripture that he shulde suffer ware fulfylled, to we (if we wyll be the membres of this heade) Ibulde continue in perseuerant pacpence in all oure aduerstyies and troubles ! fo that we myght come to the ende of all our trous bles commoft bentane laufour Telu berng our aurde, and that wempattay with Chifte: Confummatumen: Chat is: With thy helpe Jelu and not by my bertue, I have faught a good bas tell of ferght . I have ended my courle and kept my farth. Then a thynge is fand to be confummate: when all together is perfyte ly ended and gathered to gyther as it ware in a fomme. So our faurour Christ after that he had fuffred all the pavnes that be foo ken of before in the alx articles, fo that there was no more to be fuffred but death, then be gathered all them togyther as it ware in one heape or fomme, and to offred them al to his father fapna: Confummatum eft : That is to fay : What fo euer fcripture fapbe that I chulde fuffer: I have bone it perfourmed and ended it. The werke of my pallyon is ended whiche I offer to my father for the redemption of man bynde . Por this confummacyon was without naturall papie, as if a man babte palled many greate perpiles | daungers | and paynes | he can not lyahtly remembre and recompte them without a grudginge to the bodye | thoughe on the other parte he be glad that he hath so escaped them. Suche a paynfull horror and grudgynge had Christ at this remebrance and no meruell for he was as pet hanginge byon the croffe to his no fmall payne, and also this remembraunce and confums macyon conterned in it felfe birtually al the forfaid articles of the pallyon

SchaTim.





moze beur than the erth, moze barde than of flone, and moze close and flynkyng than dead menes graues, for all thefe ware broken, moued and open by this boyce. And note here that amonge al the paynes that Chipit luffered: this payne of Death was most sharpe and paynefull for as the Philosopher layth. Death is the mofte . Ethi. terrible of all terrible or fearefull thynges | and that is for the nas La.bi . turall inclination that the foule bathe to the bodge. But there is a more speciali cause in Christe for as Damasten fayth. Dis gods Lib.3. Ca. bed was buit and knyt, bothe to the foule, and also to the bodye, xxbu. and therfore, that leparatio of his foule from his body: was most paynfull to bym. Chayle enclined and bowed downe his heade: to Wewe buto bs. iiii, thynges, that is. fpifte the greuouse and i. beup burden that was laid byon him. I man that is overcharged or opprestyd with a heur burden: is wonte to stowne and bowe Downe his heade. But Chailte was oppressio with the bear bur, ben of our fynnes as fait Detre fayth . Peccata noftra iple pertulit pii. petri. in corpore fuo fuper lignum. Chrifte bare our frines in his bodre fcso. D. bpon a tree, that is the croffe. Also Chaifte fauth by the paophet. Conuolute funt iniquitates et imposite collo meo. The iniquites 02 Tren. prio: fonnes be folden og lappid bp to gether, and laid boon my necke, E. and therfore no meruel though be bowid to we his beate to thew bnto be what heup burden be bare. Secondely be enclined his it. heade to theme his pouertie, to? Jelus the fon of god at his death mas fo poze that he had no place where to refte hishead and there fore be bown it downe. Thyroly to hewe to be that meaknes is the way to alorie everlastyng. Derunto Dugo sayth. We hall res turne buto the heuenly cuntre; by the wave of meabenes. And the miseman lapth. Viam fapientie monftrabo tibi. &c. I fall thewe to the the way of wisoom, and I shall lead the by the pathes of equis tie: which when thou arte ones entred in to: thy feet hall not lets ted not thou running hal have any let or obstacle. This wave is the bertu of meakenes, fozas Chaift fayth, Qui fehumiliat:exalta. Luc.18. C. bitur. De p meaketh bym felfe falbe eralted , aas p pphet fayth. Non habitabit in medio domus mee qui facit fugbiam, The prowit person shall not dwell in my house. Forthly Chryste enclyned his heade to grue thankes to his father for the bictorie he had, for by his death: he distroyed death. And hereunto saynt Paule sayth. Absorpta eft mors in victoria . Death is Destroped by the victorie 1. Co. rb. and triumphe of Chapft. And in the same place. Deo gracias qui fe Joidem . cit nos vincere indomino noftro iefu Chrifto. Thankes be to god that hath gruen to be the victorie over death by our lorde Jelu

1920.4.13.

Pfal. C.

Bcba.lt.bi:

Sup Luca Chaift capi. r.c.

The Dyrtour or Blasse.

Chaifte. And note here after fumme motours that the same house that our frafte adam dyd fynne | our feconde adam Chapfte gane by his fricite, and fo the same house that the frifte abam by his Conne subdewed hom felfe and al his posteritie to Death, the same houre this fecond adam by his death diffroyed death eternall fo that none of his electe chyloerne halbe suboued there buto land the same houre that paradise was that frome our frage adam: the fame houre Chaifte opened paradyle to bs.

Ta compassion and a contemplacion of the death of Chaifte.

Debo. reau primo. D. Plal. C.rit DC0.4.1.

April Bernard entreatynge this article fauth on this may ner. I am fory and have copalitou bpon p mp lorde, kyng, mapiter and father yearny good brother and most beloupd Jelu. more ampable and to beloupd about all women whole arome or dart hath not turne backward thyne arowes ben bery harpe i thy doctrine is valiant and myghtie, thy fermon and worde is autche and leuely of moche efficacitie and bertue, moze perlynge than any two edged fwerd | entrying thorough, even to the deuts dyng a sonder the soule a the spirite. Also thy thold never aclined from the batell, for thou halte crowned by with the flyide of the grace and of the good well. The ipear of the prayers never ture ned bac boto, for p prayed for the enemies of they huld not periff. Dow moze then doft thou prave for thy fryndes and faruauntes. Thou art ftronger than the lion, yea thou art o lion of the tribue or stocke of Auda, that haste overcumme the raumpying iton that runnyth all ouer, fearthyng whom he myght deuoure. Thou art more swifte than the egle. for thou as a giant had great top to runne in the wave to fuifull the misterie of the incarnation. bnto the tyme of thou as an egle dyd proudke thy byrdes to five. Thou speed the wynges of thyne armes absor boon p crosse, and dipng ouer bs: thou toke bs lefted bs bp, and bare bs bpon the holars with areate Arenght: vnto thy holie habitacle buto the houshold Lac. 15 .13 of thy father, where , for the fedying of thy thepe and drame , that was lofte, and by thy pallion found agapnethou madelt a great feast and sortull to the trendes and nevabloures, the bole auns gels, making to them greate toy for the convertion of a penitent france. And though thou be suche a myahtie and noble plon pet thou wast condempned buto the most chamefull death, and so thy fpirite commended in to the handes of the father, and the heade enclined

Apoc. r. 13.

Dia. Det .

5.I. Pfal.rbiti .

enclined and bowed downer thou gave by the fpirite. Dall pe that delyze to toy in our lozde cumme I beleach you and lozowe with me. Take bed and behold our myahtpe and ftrong Dauto, how he is all to cent with wheppys behold hym, whom we most defire, and whom the aungelles defire to behold, how he is flara in our batell. Wher is thy red roly colours where is thy beauties where thall thou fynd fayrnes in thy broused bodye. Beholo, our dayes have becayed and fayled, the dayes (] (ay) of our most bes nigne Jelu which onely is the day without all derknes, Andhis bones have wared drye as a fier brande, he is cut downe as the wal. L.t. graffe; and his hart hath wydred away, he was lyfted byon the croffe and very greuously burt and broused. And though he was thus thamefully and vilenoully araped outwardly; pet he kepte his beautie and farenes in wardly. Therfore farnt not for hym in thy trobles, for the Jues and centriles that fee this person hans avna boon the croffe (which in bom felfe was more beautyouse than all the chylorene of men they (I fap lonely beholding out solal, still. ward thongesifee hom bauong nother beautie ne pet fairnes, for his face was more lyke to a lepre than a clene man, and all the bife posicion of his bodie was then bery reforms and foule to behold. bet of that Deformytie of our redemar; Dybiellew and flew out the price of our beautie of our inwarde beautie I mean In parte the have thewed but o you now the deformitte a blaknes or fowle nes of the bodie of moste ampable Jefu, but his inward beautie there is no man that can reclare for in him reftith and inhabiteth the hole diminitie or godhed let be therfore be contented to be te formed in our bodie outwardly with our lawour Jelu chameful ly peformed let be conforme our felfe in our bodye to the body of our true bine Chailt: that he input refarme the body of our more talitie buto the bodie of his clernes and glozification.

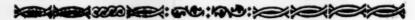
O death most to be beloupd. Dpallion of Christ, most to be der fired. D meruelouse misteries, what is more meruelouse that that Death Quid grue lyfe- wondes: full cure and heale, blode full ourifie, and that forower fluid endame and kynole louter The opening of his spoetooth cople a topne bert buto bert. Also what 15 more meruelouse than that the sonne in the eclipse or darked by clowers thuld thone more clere and broght the fier extincte, both more endame and kynole the hert, the hameful paffion doth glos riffe and make glozioule, thieft or brines: maketh one bronke. Aakpones; both cloth with the garmentes of bertue, the handes

faft nayled: both louce bs this feet nayled: done make bs to rune, Z,it.

The Adyrour or Blatte.

Child reloying his wirit: doth apue to be lyfe, he diving boon the tree: Doth call bs to heuen the fonne of god is lead to death, he is Imiten buffetid and beat; that is our bictozie, he is crowned with thornys: that cam to breake the thornys of our fpines , he was bownd: that lowfeth them that be bounde. he was hanged byon a tree: that reyleth them that be fallen downe the well of lyfe: hath binegre offered to hom for his drynke thealth is wounded their Dieth, pitie isscourged for the synner / wildom is mocked lyke a fole/treuth is flagne as a lier/ Justice is dapned for a wicked pers fon/mercy is bered for an infidell, swetnes is made dronke with gall, life is deade for the deed man. All this is the farng of farnt Austen. By the premisses ve may perceyue that Christe sustred death be fuste and ryghtuouse: for be buryghtuouse, he suffred Death.for butufte persons, by butufte persones, with butufte pers fons. for briufte causes and brider briufte judges and also with bniufte paynes and tozmentes . Beholde therfoze thou beuote foule in to the face of the fautour Chift, and fee in bem, bow be byd beare and fuffre the papie of the croffe that thou full folow hom in bearong the croffe his bodie was naked, for our example that we fould make our confession openly or plainly and nakedly to our goffipfather without all clokping or hydring and exculping of our lynnes this armes was fored abrode boon the croffe reop to embrace the in a token that he topl gladly recepte the buto his grace, if thou for fake thy fpnne, he was fast nailed both in hantes and feet: that thou buld perfeuer and continue in his love and feruice , his hart was also opened, for the effusion of the price of our redemption As ye hali fee in the nert article.

Dermone. C. riii .De tpc.



Dere folow, iti, leffons.

De fritte lellon of this article is that we foulde ove with

2. £.

Chaile, that is from the woalde and fynne if we wyll lyue Sola Zim. with hom in glozie eternall. And here buto fagut Paule fagth. Si commortui fumus cum Christo et convivemus . If we bpe with Chifte we hall pue with Christe. And in an other place. Colol.3.4. Mortuf enim eftis et vita veltra abscondita eft cum Chrifto in deo . The pe be deade fromme the worlde and all bapne

barne or transitorie thrnges, and rour lyfe is hyd with Christ in god, The fecond leffon is, that it is bery good and profitable, to it. lap devotely those.r. plaimes, comonly called the plaimes of the passion, which Christ land in his prayer hanging boon o cross for without doute, who fo reaces or layes them revoutly that finte great conforthe. Thy polic every christian at his death soulde ble iii. and keape the forfato. b. thynges, that Chrift byo at his beath, be byd pray, crie, weape, commended his foule to his father, and gaue by his spirite. So we at our death shulde pray cree to our lozde for his belpe, at lefte in hert, were for our frames by treme contriction commend our foule to god, and to grue by our fritt. that is with a good will to dre and so to conforme our well to the mill of god. I man to conforme hym felfe to this article: may ofte remembre thefe lestons with & premistes sayo in this article, and pray as to loweth.

a A Lesson

Bliffed Jefu which for me, dreng boon o croffe, drd cons mend thy foule to thy father: graunt to me that I map fpis ticually to dye to the and with the in this life: that it wold pleafe the at the houre of my death to have my wretched foule recomens byd to the, which lives and reignys with god the father and the holy ghost world without ende. Amen.

> The opening of Christes lide and hert with a spere the Iriti. Article.

De. lriti. Article is the openynge of wondyng of Chriftes hert with a fpere. foz at p Death of Chrift Bat.27. \$ there ware thewed many miracles, as freknes of the tone, fruttyng of f beyle in fremple, frentyng 2 oz bzeakpng of the stonys, the openyng of the monus mentes of graups, the convertion of the noble man and capiteps Centurio the convertion of the thefe a of many other, that feying thefe great thynges that ware done, knocked boon there breftes ! in francoz token of penaunce, and returned homewardes, his moste heup mother there abidyng with a fewe women with her. .The Aues then bicause it was the sabboth eupn, that the bodyes thute not remayne boon the croffe on the faboth day (for that fabs 30b. 19. %. both day was an high day and feltfull with them) they I fay ber

Cowaht

The Myrout or Glasse.

fought Pilate that they legges might be broken and fo taken downe of the crolle then camme the lawgyours and brake the legges of both the theups, And when they camme to Jelus, and faw that he was deed alredicthey brake not his legges, for as the tegges of the patchall lambe ware not broken : no more ware the legges of Thrift, that is the true lambe of god, and in that was the scripture fulfylled that faith. Os non comminuetis ex eo. De 300.19. f. fall not breake a bone of hym. But there cam one of the lawgis ours with a spece, and dood thrust Christ in to the side and touths with there came out blode and watre. This fawator was called Longius and he was blind or at left his light was but weke and what tyme he had thruit Christ to the hert with his spere: 9 bloce runnyng downe by the speare buto his handes, he (not knowing the vertue therof) touched or rubbed his pen with his blody hates and to had his truth clerely gruen to hom. Allo of this blode and watre; all the factamentes of p churche have they efficacitie bers tue and strenght, as by they? merito; touse cause. As the mayster of the Centence Cayth and all doctours. And though at that tyme the deed bodye of Christ could feate no payne: yet of Jues did this thing of a great malice and to the great rebute of Chaift, for thep mare not lactate and content with the obprobries / rebukes and paynes that they put hym to in his lyfe : but that also they wolde put hym to moze and so persew hym after his death. And for that cause this wondyng of Christes syde is taken here for a special article of Christes pailion/for all p cruelties/hames and repites that be done to b med comes or corfe be acompted as if they ware done to the persones lyung. As somtome the bodyes of teed pers lones: be drawen/hangyd/headyd, quarteryd, oz burned: foz the correction and punishment of luche defawtes as those persones ded in ther lives. And though Christ that tyme deed, felt not that wounde of his lyde: pet the blellyd birgyn his mother felt it. foz that spere then dyd perie her moit so wfull soule as saynt 28ers nard lapth, truly. D biellio mother, than the Iwerde of folow bid perfe thy foule: when that cruell spere openyd thy son spde, after his death. His foule then was not present with his bodye. But the foule meabt not be reparted from it, for & foule is rather there where it louyth: than where it quith life | \$ 10 not without great caule, we fay that thou art moze than a martyz, for the effecte of compassion in the: byo exceade the fealing of all bodilpe paynes.

A de de Mal Df the miracles that ware done at this tyme: we that fpeake, in the begynning of the third parte of this 10000 mparour boke oastreatelle.

Ero.ru. B

Super bift. 2.4.fent .

Of Christes vallyon. fol. C. rervi.

If this wounde of the fide of our lozde, the devote and holy laynt Bernard laith thus. D good Jelu, thy lide was wou Ded and openio: that we mught have entrance of a way to cumme to the. Thy hert was wonder that we absolued from al outward trobles and bulines myght refte and abyde therin. It was also wounded: that by that visible wounde: we myght see the inuisible wounde of thy loue for who so ever fervently louith, he is wouns ded with love. And how myaht his burning love be more clerelie and openly declared to bs: but in that y he wold not onely have his bodie outwardly wounded; but also have his hart wounded with a spere therfore this bodely wounde: doth shewe to be his spiritual wound of love. Arise therfore thou spouse of Chapst, as a done buyldyng thy nest and reftyng place in the kapnes of this hole or wounde there watche cotinually as a sparow fynding thy nest, there hyd thy birdes of chaste love with the turtyll . Joyne of put thy mouth to that wounder that thou may sucke of drawe the watre of helth from & foutagns of our fautour. This is & wel that springeth in b myddest of paradile whiche doth make fruter full the devoute hertes and plentiously doth watre all the world. This is the doore that was made in the lide of the arke of Aoel by the which dyd entre all tho bestes a menthat ware saugd from the proverfall flode. Studie and laboure therfore with all the diligence to have a recourse buto the holes of this stone and buto the caue or den in this stony wall both now in this life and also at thy death there to rest and hide thy selfe that thou myght escape the daunger of the wode lion the deupl, and also that thou myght fynde there plentiouse pasture and fode to thy eternall comforth. Tand here note that Chaift byo fhedde his blode, b. tymes this day for be. freft in his prayer, when he fwet blode . Second, in his fourgyng. Thyed, in his crowning with thornes. fourth, in his naylying to the croffe, and . Tyfth, in the opening of his Code as ye have herde before.

I Bere folow.ii. Lestons.

paste leston of this article is this, that whan we be deade with Christe from the worlde and from all synnethen also we shuld be wounded in our hert with the spere of charitie so that we myght fap with o spoule in her canticles. Vulnerata charitate Canti.2. . ego fum. I am wounded with p fpere of charitie. Sagnt Auften inta.70. allo telired to be wounded with this spece saping. I belech the my load and

The Dyrtour or Glasse

lord and kyna, my most (wete Telufor thy most bolve wondes. which thou luffered boon the croffe for our health, from y which that most preciouse blode ran out wherwith we be redemyd. I besech the (I save) to wounde this my synfull soule for the which it pleasyd the to dre. Wounde it I befech the, with the fiery part of thy most myahtie loue and charitie. Payle fast my here to the with the navie or dart of thy love, that my foule may fap bnto the. I am wounded with charitie, and fo foze wounded: that from this wounde of thy love there myaht runne the full ris uers of teares both nyaht and day, both of cotricion compassion and benocion . Smyte I beleach the good Jelu this molte hard ant my foule, with the myahty and warpe frear of thy loue: that it may myghtilic entre in to p inwardnes of deapnes of my hard tt. bart. The fecond tellon is that we fhuld recevue the facramentes of the churche with that intent and devocion; as if they cam then from the lyde and hert of our lozde, for that wounde of his lyde: was as the doore wherby placramentes of the churche com from Chiff to bs. For as of the ippe of our fratt Adam Cleapinge, his wyfe Gua was formed and made: fo of pipte of our fecond Mam (that is Christ) fleapyng by death boon the croffe was formed the churche the spoule of Chaift. By this woude as by a boze of loue In Mann- fannt Auften byd entre when he layde, Longyne hath openyd to me the fode of Christ with a spear | and I have entred therin and there I furely and quietly reaft. The nayles and the frear crie to me that I am truly reconfiled to Chrift:if I loue bym.

C Apraper.

Felu which forme wold have of lyde of thy deed bodie oper npo, from whens cam plentye of blode and watte for our health a comforth: wounde (I befeach the)my hert with the spear of thy charitie, y I may worthely recepue thy facrametes, which flowed out of that thy most bolie syde. Amen.

> Thow the bodie of Chiff was taken downe of the croffe the. iriii. Article.

He Iriticarticle is the taking wwine of Christes bodie from the croffe. for after that our laurour Telus had gruen by his spirite boon of crosset hat was about the ir.house of the day: the bodie of Chaift hang Ayll byon the croffe buto eventong tyme , and there above and taried our

Augo.fup. Job.tract . Ca.rr.

all. Ca. 23.

Of Chaiftes paffyon. fol. C. rrrbit.

blestid lade and other-tit. women sittyng by the cross and not knowing what to boo, they wold have taken downe the hope and have buried it : but they bad no frenght therunto . not yet fuch infrumentes as ware necessarie for that purpose. And to tes parte leurng the bodie pronthe croffether purfte not, and there to tary or abide o nyght drawing nyghthep myght not. Behold and confide (thou quote foule) in what propleritie they be in and have compassion on them with all thy herte. And as they fat thus in troble and heuines there cam Joseph of Pritie of Aromathya Comtyme called Kamacha, where as Delchana and Anna the pas rences of the prophet Samuell Dwellyd. This folenh was a wito regi. tiche man and of noble blode and allo be was a fenatour and had pri. 4. great office in D courte of the emperour, a good man in bom feite and in plyght of god, tufte to his nevghbour, a disciple of Christ, but fecreate, for teare of the Jues, be had a trufte to come to the kyngdome of god for he byd in no thyng confent to the cowntell and chole maliciouse actes of the Jues. And as saynt Dietoin st enath. layth o fritt plalme was made of hym. Bearns vir. &c. This holie £4,27. Toleph Arenghthed thosow theffulion of Christes blow (all feare let a part) went boldly buto Bilate, not featung the malice of the Tues, not pet the power of Dilate, and afted of bym the boote of Lefu, for a greatitreasure, for he preferryo that bodye aboue all esthip treasures though they be never so preciouse. Dilate metue lpd that Tenus was fo foon beed, and called to bom a capten of an hundreth men, and alked of hym if Jelus ware beed | and whan he knew the treath by that captern : he gaue the bodie to Joseph. and then Joseph bought a favze lynyn clothe for to wrap Christ bodie therin. Ind to Holeph came, not now as a fecreat and pres up disciple of Christ: but an open disciple of Jefu, And also there cam with hom. Aichodemus, which bifoze tome cam prively bus to Telus in the npatt for feare of the Jues, but now all fearefet a parte be cam with Joseph and brought with hom/of myre and aloes about an buoreth nownee weight to anoput and ozelle the bodie of Chill before his buriping. And when they cam nyghe to the place where Chaift hang: they kneled down and byd worthip our lozde. And our ladie percepupng that they cam to take downe ber fonys bodie (as rifyng fro death)ber fpirit began to guicken. and to our ladie recepupd them at they compna reverently . And furth with they prepared them felfe: to take down the bodye, and our ladie healped as moch as the myght. One drewe the naples out of his handes, an other sustepned the bodie that it hulbenot fall downe

The Myrout or Blasse

fall downe, our Lady standing: listed by her armes on height; redy to receive the body when it shuld com downe, and as shortly as the myght touche hym: she drew his heade and his handes by on her sozowfull breste embrasing and ofte kyslyng his wondes wherwith she culde not be sactate, and what tyme the bodie was taken downe: this blessed Lady toke his heade and his shulders in to her lappe, and Mary Maglene, toke his feet, remembring what grace and comforth she founde by them and all the residue that stode about: greatly lamentyd and morned his death.

The lamentacion and mourning of our Lady.

Aynt Bernard Speaking of this lamentacion of our

In libro de plactu bit = ginis.

Lady layth. She litted bp her handes on height,ems brainnge and kyllynge the body of her tonne but her Conne bpo not embrace her agapne for his armes ware to stiffe or starke therunto. And then that blessed bird ann tenna the cuid have none other folace dud kuffe with a great. and faruent befire his woundes and the blode that ran from his woundes . In fo moch that the face of this fozowfull Lady was made all blodie with the blow of her connectagne which theng in it felfe was bery pitifull and moch lamentable to behold, that is that so noble a bodie fould be so shamefully entreated; as though it had ben the most bile carion and yet in truth: that bodie myaht neuer fall to corrupcion, for the godhed was continually toyned therunto, which keapte it from al corrupcion. And for this cause, this article is nowmbred among the articles of Christes pallion though this bodre when it was deed felt no payne, but pet this blellid birayn at this time luffred the pape for the was there pre fent with other beuote women. And then Joseph meakly befired our Lady that the wolde fuffre p body of her fone to be anounted and wrapped in the lynen clothes, and fo to be buried, but the res fulph to be to hostly departed from her fonne, a when they wold have buried hym: the wold have retayned hym, and so there was a godly and a pitiouse cotencion bitwirt them. And at last though not gladly: pet reverently, the fuffred them to take the bodte at they? pleasure. Then this blessid birayn weapt without come forth, and fo fuch aboundance of teares flowed from her ien, that it myght be supposed, that all her bodie ware turned to watte. She washed her face with tearis and also the deed bodie of her fonne a specially his woundes, and also the stone boon the which the bodu

Of Chailtes pallyon. fol. C. rrrir.

the bodie was layd when it was walhed. And it is layd that her teares don yet appear and may be seen upon y same stone which is in the entrauce of the churche of the holy sepulcre. She washed and dried his blody woudes, and kyssed them and oftymes she besteld his most holie face, his woudes and his heade, and there she see the prickynges of the thomys, and how the heare was pulsed from his berde and also his heade, the beheld his face. I say how it was desoyled with blode and the spittynges of the Jues and so she culd not be saciat with seyng and weappng, her sorow myght be percesued; but it culd not be welared as it was; but she felt it to the extremitie.

Dere folow, iii, leffons.

De fract leston of this article is that the farthfull people i. recepupage the bodie of our loade in the facrament of the autrer: be compared to them that toke hym of the croffe | and it is moze, to take him in the facrament of the aulter; than downe from the croffe, for they that toke hym of the croffe toke hym onely in there armes and handes, but we recepue hym in to our mowthes and hertes. And as they dyd weappe that bodye in a fapre lynon sloth: so shulde we recepue hom in to a pure hert and clene conscis ence. The lecod lellon is, that when we be com to that perfection ii. that we be deed to the world, and to all lynnes, so that our bodie be deed (as faynt Paule fayth of Abraham and Sara) then we Ko.iii.D. may fumwhat release of the rigoz of our penaunce and croffe, so our lozde wold not discend from his crosse in the tyme of his lyfe! but when he was teed he suffred his body to be taken wwne. The thyzo lesion is, that we shuld gladly take Christ of the cross with Aoleph, Allong as the lynner continueth in lynne; as moch as is in hom he bynoeth Christe and navieth hom fast to the crosse. For our fynnes ar the cause why Christ was crucified. But as shortly as we be turned by true penauce buto chaift: we lowce him a take him of the croffe and recepue hom bytwyrt our armes and hadys as Joseph ovo. And as refee, that he which hath an other man bitwirt his armes may doo with hym what it thall please hym, if the other man reliste not: so the penitent synner embrasing Christ inhis armes of loue; may doo with Chrifte, and get of hom what to ever he requireth to his foules health. for Christ well not res lifte the penicet. for he is more redy to give grace: than the other is to recepue it. And a man to conforme bym felfe to this article buld ofte remembre thefe lestons, and pray thus. A praver

The Apricour of Glasse

T Apraver. Helu which for me a wretched fynner, after thy beath wold have thy bodie taken downe from the croffe by Toleph and Accodemus, and lo be anounted and Dieffed with Iwete ounte metes and frices, wold be wrapped in fayze lynen clothes: graut to me worthely to recepue thy bleffto bery leurng bodie in the fas crament of the aulter, as if I hulb take bym of the croffe, and fo to anopate hym with the opatmentes of bertues, that I may cons tinually keape hym in a pure hert and chafte bodie, Amen.

Of the buring of Christes bodie the. Irb. Article.

De. Irb. and the lafte article is the buringe of the bodie of Christ. for after it was taken of the crolles and drellyd with spices and swete opnimentes and also wrapped in favze lynen clothes as we sayd bes fore: then they went aboute to bury hym. And the time palling: Joseph meakely destred our Lady that the wold fuffre the bodie to be buried before that the faboth day shuld end tre, for then it fould be bulawfull for them to doo any fuch labour or bulynes. And then our lady bery gently and discreatly ordred byze felfe to them, and so croffying and blelling that body though with areat folow: pet reveretly the fuffred them to take the body 30b.19. D. and burp it. And as the Cuangelift fapth, Erat in loco vbi crucie fixus eft:ortus, et in orto:monumentum nouum. &c. In the place where Jefus was crucified: there was a garden, and in that gare Den:a new fepulcre oz grave cut oz bewen out of a rocke of ftone. and it appertenned to the same Joseph. And in this new tumbe: they burved the bodie of Jelu. Ind here farth Simon te Callia. that Christ prayinge dyed, and after his death; he was put in a garden, that by his prayer and death: there myght fprynge to bs the plantes of bertues of his inuifible garden , and that ther , by we might deferue to entre the garden of heuenly pleasures. moch moze pleasaunt than that garden of paradise that was pres pared of god for our frast parentes in the este part of the worlde. This new levulcre also was convenient for our new Adam, that his buring myabt reanswear to his incarnacion. for when he was incarnate: he was put in to the wombe of a birgyne, where neuerman was befoze i noz fhuld be after hym and fo was he put in a new grave where as never man was put before. Also be was buried in an other manys sepulcre for he had none of his owne, noz wold

Math .27+ 15.

Li.riii.in fine.

36 bidem .

no; wold have . for he p came to grue hom felfe to the comforthe of man: wolde have no erthly thong propre to hom felfe. It was not conveniet for hym that cam to apue be bevenly thonges, that be thuide labour for any propertie in erthly thyinges, and therfore he made pooze for by from his natturtie buto his death; byd kepe a pooze lite, and free from all propertie in worldly thynges. He 1. Cor.r. A. was allo buried in a fepulcre of ftone, this ftone fignifico Chaift, Math. 16. bpon the which stone is stablished plure foundation of our faith. T. Also he was buried in a stone: for many misteries. This is the Rone that gave wattes plentioully buto the people of god in the defert. This is the stone that gave furth rivers of oyle buto Job. This is the frome boon the which a man is exalted and fired in the tribulacions and anguishes of his hert, to his great comforth walk. and Defence, if he cum therto by lure farth. This is the ftone that Plal. Liif. ts the refuge and comforth unto pentient fpnners | that be full of 13fal .139 . prickes (that is, contricion for they frames) as the burchen is full of prickes. This is also the stone: against or but the which the yong fpaying of our fynnes be cafte and all to crushed and baoken or destroyed, that is, our envil coaitacions, at the bearinging of them, or first motion before they encrease in be they shuld be cast agapuft this stone, remembring the reath and burying of Christ, and to anote and wifton them. In to this ftone they put the body of Christ which was the lorde and apper of lyfe. And when they had buried hym then Joseph rolled or put to the doze of the sepuls cre a great stone and so eparted. As Simon & Callia laith, this Rone put to the dooze of the sepulcre: doth signifie the infidelitie of the Jues, and the hardnes of they hertes, for nother they wold cease from they eurl workes, not pet leave they obstinate and froward herces. This stone was put to the sepulcre; by bandes of men; but it was remound by aungelies to signifie that by his owne euvil deades a mam may fall to obstinacte and heardnes of bert. But that can nat be remound but by the pouer and bertue of god. If the question be mound why this article is nombred as mong the articles of the pallion of Chailte / fepth Chailte bernge deed luffred no payne therby. It may be answered that one of the miseries of our corrupt nature is, that the body will putrific after the death, and therfoze it must be buryed. And though this reason have no place in Christ, for his body shuld never have ben putret fied as the prophet farth. Non dabis fanctum tuum videre corrups pfal,rb. tionem. Thou hall not luffre thy holie conne to fee the putrefact tion of his bodie: pet for almoche as the Aues had brought this

Pu.20.13.

Math. erbu.B. Li.riii.in

The Myrour or Glasse.

body of Christ to that codicion, that it seamed necessarie to bury it, and also that the Jues wolde nat have ben otherwise conten, excepte it had ben buried: therfoze it is coveniently accompted as an artycle. And alfo for that, there followed this buring. it. great thynges, that is the lametacion and mourning of our Lady and the other women, and also y watche and keaping of the sepulcre. fyelf (I lay) for the lamentacion of the blellyd birgyn and other women, by whose lamentacions ware fulfylled the lamentacions that the prophet Dieremy wrote boon the eath of the good kyng Jolias. The lozo wful mother of god myght fyzit direct her woze des to the father of heurn and lay. Alas, my lood god, why halt thou ayuen to me a fon to die fo milerably, and fo to leave me bes hynd hym al pelolate and ful of lozowe and heutnes. ac. Seconds ly the myght speake to Gabriel parchaungell. D Gabriell where is the glad tidyinges that thou thewed to me. I fynde no iop: but most bitter fozow. Thridly the myght speake to Johan the euans geliste and to other women that ware with her, and sayif ve loue me, if ye have any compassion of me: I charge you that ye bury me with hym. Thefe and other like, this fozowful mother myaht have fand. The fecond thong that followed this buriona: was the watche and keaping of the lepulcre by the laugiours. And hereof the enangelift fayth thus. Altera autem die que eft post parasceuem dixerunt principes facerdotum et pharifei ad Pilatum. Domine res cordati fumus o feductor ille &c . The nert Day after good friday! the princes of priftes and the pharifets cam to Pilate and fand. Lozd, oz fir, we remembre that this decepuer fard, whyle he was pet aliue. After. iii. daves. I woll arife agapne. Commaunde therfore that the sepulcre be made sure and heapt buto the thurd day, leffe paraduenture his disciples come and fele hyma wave and lay to the people that he is arisen from death. And then the lafte erroure halbe worfe than the fraft. This the Aues ord fraft to hewe the malice of they, hertes. And therefore Symon de Callia farth. This is a great iniquitie of men.a great enur of the Tues, that they do nat cease to persue and fally accuse & innocent deed, callyng Christ after his death, a recepuer and that also they spake before the sudge, which had proupd the contrarie , they had don to moche befoze in p they fallly accused hym in many thyng? and moreoverby they importune clamoures and cripnaes had made hom to be codempned bnto a most shameful death. Second ly, they dyd thus for they owne excusacio. Hor as y same Simon De Cal, layth. It is p codicion of an enuioule plon: euer to lpeke eupll

In libzo. Trenop.

Math.

Li.riii.in

Thibem .

eupl of that person whom be hateth, and though be have slavne or butte that person whom he so hateth; pet he well never speake of hym, but with obprobitouse and eurl wordes, that therby he may be sudged to be good and evaluouse: for asmoch as he pseweth that perion that was eupll and buryahtuouse, and so he cloketh. bideth and colozeth his enup by falle crymes that he putteth bpon the innocent. But to, al that, the conscience of such eurs persones be ever more in feare for they knowe that they bo eurli but by cause they well not have they malyce knowen: they cease nat to fallly accuse they enymy also after his death. And so they state Tues ever repete they talle acculations: bycaule they wold nat be noted as confounced. D blynd malycioule people. In all they? eupli deades agaynit Christe they go to the Judge Pylate, that they; iniquitie and fynne fould feme as justice: bycause it is doon by auctozitie. And they called hym Domine, that is lozde, but they wold never obey to hym with they good wyl. It is the propertie of maliciouse and froward persons to prayle hym byfore his face whom they hate in they hertes, and that is to brynge they purs pole to palle. Then Pylate fayo to them . Habetis custodiam. Ite Math. custodire ficur fcitis. De haue there the watche men, take them and goo and make the sepulcre as sure as pe can. As if he foulde say after Kabanus. It moutt be fufficient to vou that I haue colens Thos fun. tyo buto the death of this innocent, from hens fourth do what ye Math.27. wyll, your errour hall refte boon your felfe. And then they went and made the sepulcre fure with watch men and fealyd the stone. This was doon for it causes . Fratto thew the folithenes of the Ques. And herunto faynt Dillarie fayth. The feare that the Ques Super. had of the steplynge of Christis body; the watche men and the Mathin fealing of the Cone; be a testimonie and a witnes of p infidelitie and folythnes of the Jues. Was it not a great folithnes of them ! to watche and feale his febulcre that a lytil before that tyme coms mauded a deed man to rife out of his fepulcrethe which was. titi. Daves burico : Secondly this was boon for the moze fure tellis mony of the truthe that is of the refurrection of Christ. And herof Crifostome sayth, Confide and note well here how the Jues as Thos sup. gaynste they owne myndes doo labour to shewe and proue the Math .27. truth agapuft them felfe. for this they acte is a manifeste and fure proue of & refurtection of Christ. And thus we may proue it. The sepulcre was sealed and surely keapte w saugioures: ergo / there culd be no crafte or decepte. If they ware no decepte: ergo Christ is surely risen/for there is the sepulcre, & the body is gon. (Bere

rrbu.B.

The Myzrour oz Glaffe.

Dere folow. iii.leffong.

i. Past Leson is that we shuld be the folowers of Joseph, in that, that when the bodye of Chaiste is recepted of be and wapped as we sayd before; then we shuld lay it or put it in a new sepulcre cut out or hewen out of a stone / that is we shuld put it in our soule deckyd and beautised with the ymage of god, renewed and stablished in Chaist, which is the sure stone, so that we may

Cant.3.13. [ay that is wrytten in the canticles. Tenui eum nec dimittam,]

ii. have hym I holde hym and I wyll not leave hym. The seconde Lesson is this that as our loade was toamentyd crucified / deed, lamentyd og mournyd and also buryed: so we shuld lament hym

ii. by compassion and compunction. Thyrd lesson is for riche men, which by the example of Joseph ought to couer the nakydnes of Chryst in the poore men, and so bury Christ in the sepulcre of his herte by charitable werkes doping to the poore people.

Ca prayer.

Jesu which for me at the houre of complen wold be buryed in a sepulcre lamenty o and keapte; graunt to me that thou my lozd god may be buryed in the sepulcre of my hert and there lamenty o and keapt that I buried with the: may beserve to com to the glozy of thy resurrection. Amen.

Dere endyth the seconde parte of this Glasse or Adyrour.

There foloweth the thy2d parte / that is the conclusion of this My2rour. Which is divided in to.ri. Chaptres.

The first we thall declare but o you certen Myzacles, a specially, rethat were done, som of them at the death of our loade, and som of them after his death, The first Chapitre,

Of the fyzite Myzacle.



He frift Myracle was thecliple or derknes of the fon and of this, the enangelifte fatth thus. A fex= Math .27. ta autem hora tenebre facte funt fuper yniverfam &. terram vique ad horam nonam. from the ferte boure buto the. ir. hou re of the daye there was berknes over all the worlde or erthe, And this derkenes oz ecliple was nat naturall, but onely

by miracle. And that we may proue by . iiii . reasons, firste by i, reason of the long enduryng of the same to; the eclipse of the son naturally may never endure by .tit. cotinual houres as this was. Second reason is because it was so universal for naturally there it. can be no ecliple of the fon ouer all the erth, for the mone that lets toth the lyaht of the fon from by for the tyme of the ecliple: is not offo great quantitie as is the fon noz yet as the erth and therfoze it can nat take away plyght of the fon from al partes of the erth. but this perknes of ecliple was over all the erth, ergo it was nat naturall. Theyo reason is so; the age of the mone, the mone at in. thankyme was encreased rifficaves, and so it was almost at the full mone. But it is impossible that there huld any eclipse of the fon naturally in the opposition of the mone or it beyng at the full for then the mone is in the Eft when o fon is in the West, And als fo every naturall ecliple of the fon is the confuncion or chaunge of the mone. forth reason is this, for in this eclipse: the mone at mit. night turned and mound toward the Geft, and the fontowardes the Weste, which can never be naturally ergo this eclipse was by miracle. But for what cause god wolde shewe this miracle then: Doctoures done alligne, b. caules. fyalt for the compassion of the i. elementes, which myght nat beare of luffre to fee the infurie that was done to there creatour and maker . Secondly to hewe that ii. Chaift was the gouernar of all creatures. And here buto faynt Gregory fayth. This wondze or miracle was fbewed that it shulde be knowen that he which suffred death was the governar of all thynges. Thyrdly. It was to thewe the blynones of manys m. reafon and here buto Simon De Callia farth Derknes was Libro. xili . brought ouer all the world: to thewe pignorance of all the world, for the world wold nat knowe the fon of god. forthly for the obs ftinacte of the Jues. for as the fame Simon faith, the Jues fuf 3bidem . fred horrible derkenes, for they blunged in they bertes by malice: condempned the fon of god. fyftly, for the cotemplacion of many b. lecreat mifferies. And therfore faith o fame Simon This darks 3bidem. nes belides that p it the wed outwardly: it also mound the mind? Maliti. ofmen

Math.27.

The Myzrour oz Glasse.

of men to confide higher thinges, for our losd wold merueloully compalle y ien of men with thycke wrknes: that they? (yght fluid not be wandering about outwarde thinges, but that they fould entre in to thep owne hertes a there colloge deaply fuch thynges as ware don to the fon of god and in the fon of god, and fo he turs upd the day in to the nyght y they myght moze diligently colide the heuenly mysteries.

T. Df the feconde Dyzacle.

etath. rebit.f.

Math. rrbu.f.

De seconde Adriacle was cuttyng of rentyng of the bayle of y temple, which was immediatly after the beath of Chaift. Of the which Mathew layth thus. Ecce velum templi scissum eft in duas partes a summo vique deorfum. Behold the bale of the temple was

rent in to. ii, partes fro the top buto the bottom. This bayle reuis byd the part of the temple that was called holpe: from that part which was called holieft of all, as we myaht fap in our church it deuided, the body of the church: from the quere. And this beple was rent for many causes. Traft for the contamination or (as we Cap Aufpention of that bolieft place of all other . for where before no man myght entre in to it but the highe bythop ons in the pere: now it was mate open, and so was gruen to the power of the Ros manys to be contaminate and defoiled by them, Secondly, for to fignifie the revelacion and reclaring of mifteries. for as Drigen farth. In the passion of our load, when the berle was rent: the fer creat misteries was poblished and opened, which buto that tyme was reasonably hydde and couered. Thyzdly for the separacion, dispersion and division of the Jues. And herbnto farnt Billary faith, therfore the veyle of of temple is rent: for that after this, the people of the Tues shuld be decided in partes, and shortly after: they ware disperpled over all the worlde. Also the honour and glozie of the temple with the custodye of aungelles ware taken as wbel. Juba wap. Josephus laith, that there ware ftirrynges mouinges and 100. Ca. mi. boyces bard in the temple, fairing a cryenge. Let be teparte from this place. fourthly, to lygnifie popenyng of beupn which buto that tome was thut. And herto farnt Dierom faith. The berle of b. the temple was rent, that is, heuyn is openpo. fyftly:to fignifie the curació of our fynnes Derunto Theophilus layth. The body of Christ is & temple whose beyle and garment; is his delbe, and

this beple or flethe was rent for & curing of our linnes. Or thus.

Dur flesbe

Tho. in ca= thena fuper Luce.xxui.

Dmelta. rerb. Super . Math.

fup. Math. in fine .

Libro. bii .

Super . Mar.rb.

Thomas. Super . Mar.rb.

Of Christes pallyon. fol. C. rliff.

Dur defe or bodie is the beyle of our temple that is our foule. the bertue and poure of this tiefhe was rent in Chaiftes pallion. from the toppe buto the bottom, that is from Abam the fyill manbuto the lafte man that falbe in the ende of the worlde for Adam was made hole by the pallion of Christ, and his fleshe is not now boder the curle of god og of the lawe, and after the general refurs tection we all malbe honored with incorrupcion a inmortalitye.

The three Dracle.

De thyrd Myracle was the erth quake and therfore Math. the euangelift faith, Er terra mota eft. And the erth was grou. f. mound or dyd quake. And that was for it causes. fyzit to theme that it was not worthy to recepue in to it this loade. And therfore Billarius farth, the erth opd quake: for he was not able to take this beed body in to it. Seconde caule is fine. for the malyce of the Jues. Berunto Symon de Caffia faith. It ii. was covenient that the erthe foulte quaker when the maker of the Libro. mil . erth and fuffre death in his corporall bodie. The erth and quake at the ayuyng of the law, to make them afraied to whom he gave the law and which fould breake the law. The erth bod also quake at the death of Chaift: that his briust Death shuld be knowen or felt thosome out all the world. Thyed cante was to instructe the it. myndes of all faithful people, that they thald feare god and know and beleaue: that the fuste person suffred teath for the bususte, the

Super . Math.in

The forth Mpracle.

godly: for the wicked the holy person; for synners, and the son of god fuffred death in his moztal bodie, for the redemption of man,

De fourth Myzacle was the rentynge oz breakinge of the fronys. for the euangelift fayth, Et petre feife funt, Math. And the Conps ware rent or broken . And that was for tron. f. iiii.causes. Apaste for therby was berified the saying of the prophet Zachary. Scindetur mons olivarum ex media parte fui Ca. mit. A. ad orientem et occidentem . The mount of Dliuete Chalbe rent 02 broken for the myo parte of it from the Efte to the West Second cause is to signific the great pertue of the worde of god. And here buto faynt hillary fayth. The worde of god and the power of his Bath.in eterne bertue both biuide and breake allftrong a hard or myghty fine. E. thenges. There cause, was to confounthe Quesiforas Simon Libro. mii .

de Callia

The Dyrout or Blatte

be Callia farth. The breaking and renting of stones: is na open crue and an acculation of the insensible tupnaes againste the Tues, that the gruer of life and maker of all thynges is builtly Dampned. The Jues byd crie with lower boice, crucifie bym. but now the stonys on they maner byd crye by they partes broken as by they? open lippys, that the Aues did wrong and fo wher as the reasonable men wold not answere for the truthe in this faile contempnacion of Jelu: the stonys rent or broken in they, maner lpake. The till cause was to enclame the hertes of synners . for as the same Symon layth. The stonys rent oz bzoken in they? maner byd proudke the hard bartes of men, that they fould be broken by contricion and also remembre bym that suffred such papines and pallyon for them.

3bibem .

The. b. Myzacte.

Math. pron. F.

in fine .

D.

De. b. Appeacle was the opening of the sepulcres or graves. And therfore theuangelift layth . Et monumens ta aperta funt. and p fupulcres or graves ware openid. And this was for. iti. causes . fract to thew that the prison of hell. fup. Math. was openpo, for as faynt Dillary fayth. Then was the claufares of death openyd. Secondly for the example of our refurrection. for this was a token or figne that wed men thuld rife agapne ac' Esech. 37. cozdyng to the fayng of the prophet, Ego aperiam tumulos veftros. Thall open your graups. Thyzdly for our spirituall instruct cion. for hereby we be lerned that we fould open the sepulcres of our conscience by true and playne confession that the carion and filthynes of our lynnes may be feen and cast out. And here note that the myacle before the beath of Christ: was shewed about in the heurns . Foz by foze his death: Christe was in a maner onely knowen in heupn . But the mpracles after his beath ware thewed and done in the erth, for then began the knowlede of Christ to be (pred abrode boon the erth .

The. bi. Advacle.

Math. rebu.f.

De. Vi. Myracle was the rilying agayne of deed menand therfoze theuangelift farth . Et multa corpora fans Aorum qui dormierant: furrexerunt ,&c. And the bodyes of many layntes which ware deed: arole, and cam out of they? graves after Chiftes refurrection, and cam into the holy citie of Dierusalem

Of Christes pastyon. fol. C. riiii.

Dierusalem, and appered to many. This testimony of the rifying of deed men is convenient, fraft for they nombre, for they ware many. Secondly, for they condiction, for they were boly and the bodyes of holy fayntes. Thyzdly for the noueltye, for they arole after they death and buring. Allo for the tyme, for it was after the refurrection of Christ, for he was the first that role. fyftly for the holy place for they cam into the holy citye, And also for that they appered to many persones.

The. bii. Myzacle.

De. bii. Adriacle was the couerlion of moch people. Df the which the euangelitt farth. Centurio et qui Math. cum eo erant cuftodientes lefum vifo terre motuet Atbit. J. hijs que fiebant:timuerunt valde dicentes. Vere filius dei erat ifte. When Centurio (which was a captern

of a. C.men) and they that were m bym, watching and keaping Hefus, fawe the erth quake and thole thrnges which happened then: they fearpd greatly and layd, of a luerty this was the fon of god. This Centurio and his companguer confested Christ to be the fon of god, and this was don for . b. caules. frest for that he law fo many great my racles don, which mound bym to this cons festion and farth. Second was for the calling of the paganes or gentylles to the fayth. Behold (fayth Simon de Callia)a great Libro. riii. miftery, that in the Matpuitie og byzth of our lozde, and also at his wath: the gentylles byd prevent the Jues and cam to the faith befoze them. for at the byth of Chailt the. iti. kynges and greate wyle men which cam from the Belt to workip Christe: dyd pres uent the Jues at that tyme. And now at his death this Centurio with his compaigney of Rome, that cam from the Weste: Dyd als to first beleue. Thyed reason was to reuok his errours, for now Centurio dpd glozifie god: that so had ozdzed his son to suffre Death. He beleupd in to god and glozifed hym beyng fory that he had obeyd to the prefident Pylate in so cruelly tormentynge the fon of god and openly with his mouth he confessed Chille to be fuste and innocent; whom the maliciouse Jues had fally cotemps ned as britiste and worthe beath. In lyke maner dyd his coms paigner farng the same with great feare a wondze, and so coms inying to the knowlede of true fayth: referupd forguenes of they? errours and infidelitte by the merit of the prayer of Christ, when he prayed for his crucifiers and fayd. father forgue them: they know

The Myrour or Glasse

Super. Math .27.

Sermone. rii .de pal= fioue.dii.

know nat what they doo. Forth reason is for to confounde the hes retikes. And therefoze favnt Dierom favth. Aote bere that Cens turio a gentyll and pagane feyng Christe put to most shamefull beath, vet for all that fevna fuch Dyracles confested Christ to be the fon of god, and Arrius a chaiften man. And a paeft or doctor in the churche of Chaifte, byd blaspheme Chaifte and say that he was a creature a not the natural fon of god. Tyfth reason was for the informacion of bs chailtians. Derunto layth the holy pope Leo. Euery man thuld tremble and be afraed in fremembraunce of the pallion of his redemar Chaift as Centurio was in Dight therof the hard hertes of men fould be broken as ware the stones, and they that be buried in the custom of synne: buld cast away all obstacles a customs or occasios of syn and without tariying aryse by, and com buto the holy citie that is to the church a there be res confried and fo appere to many perfones, that they may fe and know you truly rifen from y death of fynne buto the life of grace. and to that which was doon corporally at the pastion of Christe. may now be doon spiritually in our hertes and soulys by the res membraunce of the same passion,

C. The. biit. Myracle.

He. biii. Adyracle was the very blode and very watre ranne out of Chrystes syde after his death. For as the enangelist layth. Indei auté quoniam parasceue erat. &c.

The Jues bycause it was the sabboth euen, that the

30h.19.5.

bodyes shuld not remayne and contynue byon the crossys on the sabboth day (for that sabboth day was an hygh day and solempne fest with them) they (Isay) belought Pylate that there legges myght be broken and so taken downe of the crosse. The Iues dyd make this destre to Pylate for titicauses, of the which Symon de Cassia maketh menciou. Fyrst, for the reverence of there fest full day. It was a meruelouse superstiction of the Iues (sayth he) that thought & they sabboth day shulde be violate and desoyled; if the bodies of those which ware condempned to death: shulde hyng that day byon & crosse, but they had no conscience nor wold se the cotaminacion and desoyling of they owne soulys, whiche so entry condempned the innocent falsir to death. Secondir it

was for the buquietnes of the people, that the Jues alledged for them to Pilate & reverence of the labboth day but in they rhertes was hyd great malice for they pretended that they wold have his

body

Libro, riii .

body taken downe, leffe the people shuld be truobled and biquies ted byon the fabbot day which is a day of quietnes, but it was for the great signes and miracles that ware hewed at his death and after his death, and they thought that if the people huld fee the bodie hyng bpon p crolle: that therby they remembryng all thefe lignes: thuld thostly be mound to infurrection and agaynst them that condempned hym to death. Thyzdly for that they wold have no mo myzacles thewed. for they ware afrayo that if he conty? nued long bpon the croffe: that there thulde have ben many mo myracles thewed. Forthly they dyd it to anoyde pertiles, for they councelynge to gether : Decreyd wifely for them felfe corpos rally: that the bodies of the deed persones condempned to death thuide not be luffred to hong long, for the auopoping of many per tillys that myght hap . It is the custome of wyle gouernars of any compnaitte to remoue of a bopde that person quicke of deed by whome they feare any troble to com. And therfore the princes of the Jues telyzed Pylate, that they leggi myght be broken, and to taken downe. And then the fawgioures cam a brake the leggi of the, it, theups, that was (as fagnt Auften fagth) & they myght Sup. Joh. the moze shortly dye, and also for the commandement of the lawer tractatu. but when they cam to Telus and le that he was ted all redy: they brake nat his legges. And that was for .ii, caufes after Symon de Cassia. Irast toz berifipna of the figure, foz here of we had a figure bifoze in the paschall lambe, of whom it was commanded that they fould breake no bone of it. Pat fo to be bnærftand that | Grodi .12 . that figure or commauntement was the cause that Christ bonys B. or legges ware nat broken; but contrary wife | bycause that god had so provided that no bone sould be broken in Christ: therfore it was commaunded and keapt in the paschall lambe that was a figure of Chilte. Secondly it was to lygnifie a thyng in the milticall body of our fautour Christe, that is, that the bonys of this misticall body, which be the perfite men, huld nat be broken oz ouercum by ipacience in any tribulacion oz aduerlite/but that they shulde continue and abyde busuperable redy to suffre all thynges buto the death. And though fumtyme they be ouercum in body/that ther body is taken and put to prison and paynes: pet in mynde and good maners they be neuer ouercum noz broken . And therefore they brake nat Christes leages. But one of the lawgiours with a speare opd thrust Christ to the hert, and furth with there cam out water and blode. This man was claled Lons acus, and he doo thus for the pleasure of the Jues which wold be certified

C.rr. Deut.21. D 30h.19. ff. Libro. riii .

The Myrrour or Blasse

certified of his death. This Longone was then a cruell and a wicked man, but afterward he was converted and oved an holy marty2. It is layo that his frait was bery feble, and as the bloke ran downe by the speare from the hert of Chaiste by chaunche it toched his yen: and furthwith he had his fraht clerly, and so he beleaupd in Christe, lefte his law giourstyppe, and enstructe by the apostles in the fayth of Chaist: he leuvo an bolie monastical tyue by the space of . exertiff, yeares in the citie of Cesary in the county of Capadoce, and after that he had coverted moche people to the farth of Christ by his holie word and good example: at last he was put to death toz the farth of Christe. And that watre and blode cam out of the fpde of Chaifte: it was done foz, iii. caufes. frest for the multiplication of myzacles. It was a boue nature! and a bery myzacle that pure and bery blode and pure and bery watre shuld comout of any deed bodie . And note here that this blod and watre cam not myrte to gether; but fyzit, bery pure blod and after that bery pure watre. As Symon de Callia layth, See condly it was done for the bertue of the facramentes. for of this wounde they had they efficacitie and vertue. And herunto farnt Auften layth luper Johannem , the euangelift bled bere a bery good and a discreat terme fapng, Aperuit latus eius. Non percuffie nec vulnerauit. Saynt Johan fayth that the fawgiour with his (pear dyd open the fyde of Christ, he doth nat say that he smote or wondyd it/but opened it . that he myght hew that, that wounde. was as the doze of lyfe, from when all facramentes have they? bertue (as we favo in the lriti. article) with out the which facras mentes no man may entre in to peterne life, specially if they may be had. Thridly this was one to enflame our love. And herunto faynt Auften fayth. Dne of the fawgioures byd open Christes fode with a speare: that by popen wound we might se and know the love that Christ had in his hert to bs, and so therby love hym the more strongly and farthfully.

T. The.ir. Myzacle.

De.ix. Myracle was the buring of Christ, for it was a meruelouse rare and a thing never hard or seen: that a person so vilely and rebukfully hanged upon the crosse as Christ was shuld be so honorally buryed of great and beuote persons/as he was. Of this buring, saynt Johan sayth.

Ioh.19.5. Post her rogauit Pilatum Ioseph ab Aromathia. &c. After that Christ

Libro.riii . Tract. 120.

Of Christes pastyon. fol. C.rips.

Chiff was deed: Joseph of Aromathy Defired Pylate to graunt and grue to hym the bodie of Jelu. This peticion he made, foz titi. caules. fyzit. foz (as Crifostome layth) foleph supposed that Omer. 84. the malice of y Jues that they had agaynt Chattihad ben endyd Suo. 300. Cepng that they had crucified bym, and therfore he went boldly to Priate and al Bed & body . Secondly: bycaule of his familiarytie that he had with Christ, for he was the disciple of Christ thoughe then it was nat openly knowen. Thyzoly, Joseph was a good Libroixiit. man and thertoze be fearyd nat to do a good dede . Of his good, ppe finem. nes Symon de Calia/layth. We may nat fully reproue this Jos leph in any thyng: whome lo ferioully the enangelist Luke coms mendith fapng. Ecce vir nomine lofeph qui erat de curio, vir bonus Zuce,23,5 et luftus, Hic non confenferat confilio et actibus corum. &c. 26 chold (faith Luke)a man called Joseph which was a noble man world scoaling. lp, for he was of the ordre of the court or of the councell of the em: Lucam. perout a good man to god & tufte to his neighboures. This for Ceph dyd nat confent to the counfell and actes or Deares of & Tues agaynft Chaift he Dwellyd in Aromathy a citie of Aurie, and he trusted also and wayted for the kyngdom of god. Som fayth he was decurio bycause he was a captayne ouer.r.men. And this office agreith to a miftery for be keapt the t. commaundementes of god, and thus for his goodnes he was bolde to aske of Pylate the body of Telu. forthly it was for his dianytie, for as we layd before, he was a noble man and riche, and well accept with By late, and therfore he went the more boldly to Pylate: where as a poore mean man durit nat be so bolde. And therfore we may say that it was done of the provision of god that Joseph shuld have that riches and noblenes wherby he myaht the moze honozably burpe the body of our faufour Jefu. ac . Df this we spake in the. Iriiii.artycle.

The.r. Myacle.

De.r. Dyzacle oz meruell was the watche a keaping of the sepulcre, for & Jues despred of Pylate, that they myght have lawgiours to watch and keape the lepulecre, which was a rare and a meruelouse thyng, that he which was put to fo vile and thamefull death: thuld be keapt and watched . And note, that I do nat take a Myzacle bere properly and in his most propre lignification: but largely, as euery rare and by wonte thing p is meruelouse may be called so a myracle. 28 28.

And of this maruell, we spake sufficiently in the . Irb. article. of the fecond parte. Dfother my acles that ware hewed that tyme: pe hal fe hereafter in the treates of Bernardyne of the, rit. merus louie frutes of the tree of life, and of the wonderouse misteries of the most holpe crosse. Also pe have loke myzacles in the forst parte of this boke in the fyalt chapiter of the. b. particle .ac.

> (why Chill wold fuffre fo many and fuch areinouse papnes for bs. Capi.ii.

Ere fum doctours allvane Diverle reasons las it ware by a manere of recapitulation, or reherlynge of suche thynges as have ben spoken byfoze of the pallion of our lord, farng that Chrift fuffred fo many, and fo greuoufe parnes for bs: for that , that he wold by every one of them I take from bs fom eupll, and apue to bs fom good thong. Which thong is to be deligently attended and frongly a also continually to be infired and paynted in our hert. We deferupd by our fynnes: eternall hes uines, agaynft the which our lozd Jelu in the begynnyng of his pallion after his last supper did wyllyngly take so great beuines Math. 26. that he his felte fayo buto his Difciples. Triftis eft anima mea vig ad mortem. Sop foule is heup buto the Death. And this heuines be toke boon hym. that by it which be fuffred inocently: he myabt take frome by that everlastyng beuines which we had deserved for our synnes, and also that he myght grue to bs/eternal toy and gladnes. Allo we by our synnes deserved to be perpetually subs dued bider power and thralbom of the dyuell and fo to be coms mitted to the eternall prison of hell. But our lorde in his bleffyd pallion fuffred hym felfe to be taken pationar, that he by his fufs ferring innocently that captivitie: myaht therby delyver be from the power and captivitie of the dyuell and also preferue be from that most parke prison of hell, and restore by buto the libertie of the childerne of god. Dozeouer we by our lynnes deferupd to be perpetually affociate and accopanned with the dyuels and other dampned foulys. Agaynft this our fautour Jefu wold be affociat with theurs and wold be accompted as one of the that he myaht bre bs from the cumpayance of dampned foulys and from the felowethyp of dyuels, and to to make be the chyldern of god and felowes of augells. De to whom al the glozie of heuyn both ferue and which only of hym felfe is all beautie and glozie wold fuffre thamps rebukes and mockynges: that he myght redeme bs from confusion

D,

confusion and etaenall devision of bynels and thepe re bukes, and allo that he myght renoke and bypng be agayne to the glorie of beuph which we loft by our fonne. He that onely hath power to louce and bynde, of his great mercy wold be bounde for bs: that he mount touce be from the bontes of our formes, and from at the paynes of we defective by our fynnes. And at last he fustred beath innocentip: that by his death he my aht beftroy our eternall Death and alfo apae to be eternall lyfe in glozy. And thus ve may binder stonde of all other paynes of Chaiste. for putuerfally to speake ther was no thong barne, no thong phyzofitable igl his pallion, but every payne that he fuffred, was ordened to take away from bs fum perpetuall eupli that we had deferupd by our fynnes, and to metite and gone to be fum eternal goodnes that we had loft by our lynne. And therfore favit Auften fayth. Chrift fuffreth to my profit he is heur for me, he foroweth to my coforth. And the cause of thefe is this. for he hath lound be eternally, and bath defired to be lourd of by agaphe, for loue can nat be recmopenfed but by loue. Ind hereunto also saynt Bernard sayth. Appatinatour Sup. Can. creatoure and maker repare his creature agapne or redeme hym Scimiti. without that gret difficulty a hard paynes of his pallion: yes be myabt baile done it without payne, if it had so pleased hym. But be wold rather m it with his areat infacte and payne: to wyn the love of man and to apue hom many and great causes of love. for this areat difficultie and areuouse paynes that he suffred for our redemption (buld move that person to apue hym thankes, which litril regarded the werke of his creation, bicause it was done so eally. What (thynke you) fand the bukynd man, of his creacion? was create and made lyahtly and frely, without any papie orlas bour of my creatour and maker, he onely fpake the worde: and I was creat, as al other thonges ware. So the wicked bukynones of man lytyll regarding the werke of his creation: thewed there matter of bukynones : where he thulbe have taken caufe of loue. But now the mouth of those wicked men be stopped. For now it is more clere than the lyght, what payne and labour thy lord god had (o bukpno man) for the redempcion. Of a lorde : he becama fernant, where he was riche: he was made pooze | he beyng god: toke bpon hyma moztall body, and the fon of god : belptled nat/ for the to be mare of for of man. Remembre therfore (thou bukynd man)though thou were made of nought: pet thou wart nat redes myd of nought. In. bi. dapes god made all the worlde , and the (o thou man) amonges them all . But. rrift. pere he labored cons tinually 23 25.ii.

The Appropriate.

tinually with great papies to werke the health and saluacion. What laboure had he introducting the incommodities of our nature/as hunger, the off heat/colde/and suche other. What tamptactions of the deupli/ what saimbers/ rebukes/ despriyinges, more kenges, beatinges with many greuouse papies, and at last most papies, beatinges with many greuouse papies, and at last most papies line thanks god, and have compassion of the creatoure/redemar and sautour, Amen.

Dow Christe descended buto the helles. The there Chaptere.

Ifter that our laufour Jelus had gruen by his spirit, and so was deed: furthwith his soule butt and kupt or soyned butt the godhed: beseendy butto the helles, but to the holy fathers that were there in prison and there stode with them. Of this descension: Damascen layth

Libro. iii . La. rrir .

Sermone . A . Extbit. De tye. L .

fode with them. Of this belcention: Damalcen lapth thus. The loule of Chailte topned to his goohed: Delcendeb buto the belles, that as he had bifoze, comfozted them that were in the world abone the erth : To he myght thone and comforte them that fat in Darknes and in the habome of beath. De belcenopo to come forte the holy faythers, to glad them and to gloriffe them . In as Chartip as he prefentpo hpui felfe to them: thep byd fe his gabbed and to then they ware in paraoile, that is, they had the clere lyght of the godhed : which is toy and lyte eternall . Of this belcention allo fapnt Auften in a certen fermon lapth thus. Inon as Chiffe bad gruen by his fpirit: his foule unpt to his godhed : difcendyd to p Deapnes of helles. Ind whan he was cum to p place of terkes nes, as a bictozioule captagne thonging and terrible: tho wicked bell houndes and legions of berknes, beholding him: begane to enquire and lay . from whens cam this person, to ftrong, to ter etble, so thinging and gloziouse : That worlde which hath bene euer lubdued to bs : bpb neuer lende to bs luch a deed perlon. De neuer lent to bs luche geltes befoze this tyme. What is be, that lo boldly entreth in to our turifoiction. And nat onely he both nat fear our tozmences : but mozeover he bothe louce other frome our bondes . Beholde and fee howe they whiche ware wonte to weape and more ouer bider oure tormentes: nowe they rebute be and bpbrayde be of they? Deliveraunce and fals uacion. And nat onelp, thep in nothpinge feare be: but mozes ouer they theeten bs. There was neuer Deed men fo proud & flub. bourne

Of Chailtes paffyon . fol. C. riviii.

bome agapuft be as thefe be. Aoz neuer myabt any perfones in captiuitie: be fo glad and joyfull as thefe be. D thou Lucifer our captayne, why wold by bying this person buto our place. All thy myth is pafte, all thy joy is curned into weapong and fotowell Whan thou dod hang Chaifte byon the croffe; thou knewest nat what dammage thou prepared for thy felfe in hel. After thefe com playing borces of these most cruell comentoures of helt; there was agreate multitude of fauntes weappinge for top that faude. Welcome our redemer, welcome our fauvour, whom we darle and of long tyme with great delire have loked for and taried the cummyng. Thou bafte now descended but o belles for bs. forlake banat whá thou hait returne agapne to beupns. D beuote foule. Consider here home tho holie fathers and for in the cummyng of Christ how they ware replenished with areat gladnes, at forom and defileafure beterip ercluded. And lo they for inlanges and polal. praylyng byfore god favna. Blellyd bebethat is coming hame c.rou. of god, our logo god hach thened to bec Thou art our god four fas utour, thou half deputer away al derknes from be, and thou baft loufed our bondes phaft broken p brafon gates athe iren barres pfal . thou i thy great strenght belivers p bond pationers, and fleades L.w. thy electe people fro prilon, w great toy. Therfore now we lande and worthin the for enermore, and forther fell al profitate whore Appped hun. Than answerpug to themour lord Jesufayd, Aten pfal.77. dite popule meus legem meant. Diny people attende my lame. Deace be to you and eternall top. I am your load god y brought pou out of Egipte. And many other thynges we may suppose that Christe lpake to them, of the which the gospell maketh no mencion. Also he said, take hede and se, for a am your god, which hath create redempd and faund you. It is written of me in the pfal rerie. hede or begynnynge of the boke : that I shulde do the wyll and pleasure of my father. Ind for pour health Thaue descended . 3 pfal.87. have ben pooze and in greate laboures from my your age entens dyng to the faluacion of your foules. They that thulde have ben my chylderne: ware made ftraungers to me, and haus made pfal.rbit. falle lies bpon me . My frendes and negboures thought eup | Plal.37. agayus me. All that faw me: dyd mocke me . I was scourged all plat. trit. the day, and my betyng was in the morning. They have aigged pfal, rri. inphandes and my feet, and they have nombred all my bonys, pfal.68: They put gall in to my meate, they gaue me binegre to baynke, Pfal.in. Thave fleapte and flumbered or dyed byon the cross and my 28 28, iii. bodye

The Myrtour or Blasse.

Pfal.lrri.

Mfal.lrrrir Pfal.r.C.3.

1. Det.1. C. Pfal.lrb.

If. Irribit. bodye reafteth in hope of my refurrection, and to furth of diners other thonges which the prophetes wrote boon hom. Is fant Bonauenture layth In his meditacions of the lyte of Chaift. and then al the boly foules answered, bleffebbe o name of the mately for enermore and all the erth myght be replenythed with thy mas teftie and glozie. Amen Amen . Joz thou art made to be a refuge and a comforter for evermore. If thou had nat healpyd bs: our Coules thuld have abiden in hell eternally. But thou our losd god haft remembred by and haft redempd by with the preciouse blok thou haft flewed buto be thy face which the aungelles in beupn defire to beholde. All the world myght worthyp the our lord god and prayle thy holie name now and ever Amen . In such laudes! prapfynges fonges and topenges: stode the boly foules in limbo patrum nygh buto the tyme of Christes refurrection, and there was also with them a great cumpaigner of augelles toreng and praylyng god with them. And after this our load toke those holy foules frobel m great iop, and m great glozy gopng byfoze them: brought them and put them in Paradile of pleatures. And there alytyll while abydyng with them and with Enochand Dely! which ther knoweng hym: byd worthyppe bym and prayle hym. And then our fautour fand to them. It is time that I go and reple my bodie. I will go and take it agaphe. And all the holy fathers fallying boune proftrate: lapb, go pe our lord and glorioule bying and retourne thostly agayne if it that to please you, for the gretly destre to le pour gloziouse bodpe.

Apraper.

Good Jelu, thy bnwekable vitie and charitie was nat pet factate and content with thy Death , but that thou wold visite the clausures of hell and redeme thy people there beyng in captinite, therfore thy moste bleffyd and gloziouse soule knyt to thy godhed . Des

scendyd buto the belies delyueryng thy elect people from y derks nes and hadowe of reath: I beleach the D merciful Jelu that the grace and mercy myght telcente bpon the loules of our parentes beetherne lifterne and all our kynsfolkes lasso byon the soulps of our familiar aquayntance benefactoures and al other that we be bounde to pray for and of al christen coulys, that thou wold delys uer them from paynes that they have descrupt for they? synnes, and that thou wold bying them to eternall glozie, Amen.

Df thc

Of Chilles vallyon. fol . C. tit.

T Of the refurcection of our Lowe. The. iiit. Chaptre.

Mr Lozd cummyng with an honozable multitude of augelles bery early on the Sonday in the moznyng and replying his mofte holy bodye from his fepulcre: opd cum furth of the same by his owne power a vers tue it bepng cloffe of thut a featio as the Jues left it.

and hereof faynt Auften fayth. Dur fautour Jefus after his beat tyndes and scompages after the dipulse of bineare and gallafter the paynes of the croffe and his woundes, and at lafte after his Death and descending to hell: in a new flethe and body but yet the fame: be arose from Death the secreat and byd lyfe, and bealth res ferupd in death: dyd rife and cum agayne moze beautiouse and glozioule after his beath. Then was the age of Christe renuyo: as is in the Egle. Then the Lion byo reple his whelp . Then the B. byed called fenir byo lyue agayne. Then the potter after that his pottes ware broken, of the fame erth : made a newe pot, after his owne pleasure. Then Jonas cam out of the Whallys beipe with outhurte. Then was the candelstike covered with golde. Then: (that is at this refurrection) the tabernacle of David that was fallen: was repled by agapne. Then the fon thone, Which byfore was in a cloude. Then was the Whete grayne or come quicknes: which cast in to the erth was red. Then the Bart toke his homes agant . Then Samplon toke the gates of the citie and went bus to the hell. Then Tolerh brought out of victon: was orderned Beneigt. and made the lorde of al Caipt. Then the facke that is the body 1. of Chaift cut and tent in his pallion: was now clad with gloate plat .trit. and top. Wherfore this patchal folempnite is bery greate and for lempne. In the which Chiff arifyng from Death | Dothe nat now \$5.6.13. Die, og is nat now deed and death hereafter hall neuer haue domi nion of power over hym. for god his father hath clothed hym with the stole of imortalytic and glory. And in this solempnitter we have example of our resurrection, the hope and trust of the beuenly cuntre is offred to vs. the claufuces of hell ben destroyd, and the gates of heuvy be opened to bs. Therfore this is the day that our loade bath made. For we and be glad therin. for this plat. day Christ hath taken away the burnyng swearde, and openyo L. roil the gates of paradyle, which no man myght cum before, buto that Christ cam thyther with the boly thefe | sayng to paugelles. Den ve to me the gates of juffyce and I entred in to them . (ball sign) . prayle god. This is the day in the which the sinagoge is deed of L.xvil. endid and the church borne or begun. This is the day in & which welvna

Pfal, C.ul. Bene.49. ₽cb2€.18.

Jonc. 2.D.

Zach. 4.

2mos. 9.1

30b.12.D. Audich.16.

The Prirout of Blatte

we fyng Attelupa that is, we laude and prayle god Adraple we therfore (frendes) our lord god in our lyfe and in our freach with herce and mouth, with our voyces and good maners for lo will our lozd god have alieluya (that is his praylynges) fong to hym. that there be no discorde in the prayle, that his life and wordes as grey in one. D biellyd Allelupa, oz pzapfyngi of god that is long in heuyn, where as is the temple of god, and legions of augelies. There is the most hyghe concorde of the prayiers. There is no repugnaunce in the membres agapuft the (pirit. There is no ftry uping toz couetile wherby fullo perch p bictozie of charitte. Let bs bere fong Alleluya diligently: that there we myght fong it fus rely here in hope: ther in the very prefence of god here in the way there in our heuenly controllet by here lyng, nat for that we have the delectacion of quietnes: but for the folace of our labour as we le that men going of ryding by the way, be wonte to lyng, to comforte they labour, to quicken them in they tomey and to go forward merely. And berunto faint Bede fayth. O my foule arife with Christe from thy filthy sepulcre or custom of syn. Areise by thy bert buto the hope and trust of thy resurreccion and eternals lefe. Let be now dre from frn in this prefent life for ploue of god that after our refurrection we may lyue in the life to com, for if we mortifie our body nowe for the love of Christer then we shall repane with him in everlafting top. Let be to enforce our felte to be prefent and to honoure god in thefe feaftes in the cumpaignep of mortalimen: that we may deferue to be present at the eternall feaftes with augelles. for what fould it profite be to beave thefe feates tempozally, if we be excluded from those eternal feates? for these present solemnities ben but a hadowe : of the feaftes to cum/therfore we keape thefe feaftes reuerently and verely: that we myaht cum to those teastes that be continuall. When any feast is here keapt at his day affigued: our mynd fould be referred and occupied with the defire of that same feast that is in heuen contis nually a eternall. Therfore our hertes thorow the frequentacion and ble of fpiritual toy in thele temporall feaft; thuld be kyndled and war feruent to the defire of cternal topes, and fo we fould be our meditacions here in the shadow of ion; that in bery truth me map here after have the fruition of the true and everiallying top. Amen All this is taken of faynt Gregory.

Dmcl. 29

Lord Telu Chrifte our eterne and onely fremes, which breaking the bondes of death bath alorified the bodge and bath rifen from Deathe in glozie bufpekable: I pray the and I befeach the for thy gloriouse and florishing res furrection to graunt to me, that I rifping from vices and poeath of foule man ever florifie in bertues and fo walke in the newnes of good lyfe that I may fauer and followe those thynges that be aboue and heuenly, and nat tho thynges that be erthly and transi torte. Also good lord by the pertue of the clernes: purge my soule from the berknes of lyn, that by the same bertue at the day of ger nerall refurrection my bodye may arise buto glow, that I map toy both in foule and body, eternally with the in thy glozy. Amen.

C Dow Chiff apperpo to his mother Mary the b. Chapitre.

De same houre that Chaiffe role, the thre Waries . that is. Mary Magdalene. Mary Jocobe, and Dary Salome Defirpnge licence of our Ladie: of great devocion and love they had to out fautoure Chaift, began to go with fwete opntmentes buto the Cepulere of Chailt to anopat his bodge, And our Lady remapued at home, continuona in weapona and players. And bery conuce niently, thefe thre women ware called by one name, for they ware of one well and mende, and lyke defire towardes Christe. There be thre states of men that shalbe faurd, and tebe one of these dothe leke Christe, and without these thre states there is no man saupo that is, beginners, profiters, and perfite persones, or elles, per nitentes, actiue/and contemplatrue perfones, which the flates be fignified by the thre. Daries which fought our lord, and that we may take by the interpettacions of this worde. Maria. The fate of begynners oz penitentes is noted by. Dary Dagoalene, which was a famouse and knowen synner, and afterwarde bery penitent. And thought somtyme by her, may be signified the con templatine life, as in the.r.chapitre of Luke, pet at this tyme the Luce.r. 3. may lignifie to bs the ftate of penitentes for the euangelift fayth Math. 16. of her, that Christ cast out. bii. deuplles, that is, al bices, fro her. c. And also in the gospell of Luke the is knowen to be the captern Luce. 7. f. and example of all true penitentes. And for this caute: the is cons ueniently called Maria, that is, a better fee oz elles after the Des breus Maria, commyth of Mara, that is, interpreted bitter, And

hereunto

Math. rrbi.B. Trefi.2.D.

Math.

Elaie.60.A

La.lrr.

rr.C.

Buth. D. hereunto the olderoman Buth : Capde. Non vocetis me Noemy pulchramifed vocate me Mara, &c. Call nat me fapte:but call me bitter, for our Lord hath fulfpiled me with bitternes. And this was berefted in Bary Dagoalen, when bylose the feet of our Lucc.7.f. Lorde: the wathed with her teares the fportes of her lynnes? So

Detre beng penitent : weapt bittetip . And fo to etiery penirent foule may be layo the wordes of the prophet. Magna velue mare contricio tua. D thou penitent foule, thy contricton is great and bitter as the fee. The flate of profiters or of active perfons is franified in Mary Jacoby, that was the mother of James the lelle. Jacobus is almoche to lay by iterpretacion as a lupplanter oza wreftlar, for it apperteneth to active perlons and profiters to supplante of to subdue bice, also to wreftle and laboure in the spirituall exercise of vertues. And herunto is also convenient the fecond interpretacion of this name Maria, which after & Sire tonge or speach: is called Domina. Alady. for sith these profiters and active persons be in continual vatel. for the pronitie that thep haue to bice, and the difficultie buto all goodnes and bertue; ther fore it is necessary that these profiters have the dominion or ladi thippe over thep? owne passions and that: by reason, so that they grue no place buto temptacions. And through this stryte or

wrafflying whan reason bath the dominion over sensualitie: bet tues be generate and gotten. The flate of contemplatine and

perfite persons is signified by Mary Salome, which was the mother of James the moze and of Johan the enangelist . This woman asked of Christ his kynamme for her sonnys. So perfite and contemplative plons ar chefely occupied about the kyngom

of god, for they have in them felfe the kyngdom of god and here to partely tafte therof. And hereunto, Salome, is called by inters pretacion, peacefull. for there is no peace to man in this lyfe: but

in contemplacion. And hereunto accordeth the thyrd interpretas cion of this name Maria, that is, illuminate and therfore it map be lapd to euery contemplatine perfon. Surge illuminare Hierufas

lem quia venit lumen tuum, Artie thou perfite foule and recepue light for the light cummeth. And also iche one of these thre Das ries had they? opnimentes, as pemay le in Ludolphe de Wita rbi

2. parce. But if aux person moue this question why our blestyd Ladie dod nat go to bifite Christes sepulcre: as the thre other Maries dyd . Herunto we mayalligne thre causes. fyrst, for the

mother of Chaifte myght nat le the sepulcre of her son without great fozow and specially beying so lately buried, Second cause,

for the

for the had weapt to moche the friday and Saterday before, and brought her felfe fo lowe : that the myght nat lufteyne and luffre that laboure. And hereunto layth laynt Bernard. The blelly o birann Marie was to feble a weake: that the was brought home from the croffe: as halfe deed. Third cause, to, p forland women thought that the bodie of Christe was then liping in his sepulcte. and therfore they wold have anounted (as of old cultom have ben bled his bodie, to preferue it frome corruption where as this aloziouse piravn knewe that it build never corropte, and that he was rifen from Death to life immortall, or els hortly fould rife. And therfore the went nat with them. But the fat in a fectet place alone bery feble and weake in all the powers of her bodie, for the had greatly tozmentyo her felfe with great fozowe | watche and abstinence, from that tyme p she hard say that her onely and dere beloupd fon mas taken and fcourged, and afterwarde when the le bom crucified imptong and knockong with ber ælicate hantes bpon her tendze brefte. And thus (I fay) very feble fat alone in contemplacion and prayer and also weapying for those misteries and paynes that her fon had fuffred. And as the was thus in plas per and swete teares of denotion: sodenly her son Jelus cam and apperpo to her in most white clothes of glorie and in the newnes of his refurrection, beautiouse and gloriouse, with a glad and louely there comforting his defolate and heup mother. And ther with the knelping downe worthipped hym, and then rilping by: with teares and buspeakable top embraced bym and then all the bitternes of her folowe was torned in to iop and comforth. After this they both fetong to gether: our Ladie befily and curioufly be beld hym in his face handes and feet and in al his bodie, whither be had the printes and spanes of his woundes learthyinge and afking whether all his paynes and forowe were clene patte and gon from hym. And he fand, pea my worthipful mother all my for rowesand paynes be now past and gon, and shall never retoine agaphe to me. D with how great ioy (thynke you) was then that bleffyd Lady repleat ? When the fe and beheld her fon immoztall and impassible and nat onely that he shuld live evermoze: but als to that he had the perpetuall dominion over beuen and erth and all creatures in them. And so they louyngly and plesantly coms mynyg and talkyng to gether: made a great toyfull pasch, 02609 lempne feast. And though of this full aperung buto his mother there be nothing writen in the golpels: yet we do godly beleauel that Jelus fyilt appered buto his mother Mary. forfort was conuentent

The Hyrrour or Glasse.

convenyent as doctours don say that he shuld so do, and that he shuld syste consort and glad his mother by his resurrection, which lound hym above all other persones. Also because the had more sort of his death than any other had; it was seaming and worthy that he shuld syste comforthe her. And the church of Kome dothe seame to approve this same for syste in the morninge of Ester daye she maketh a solempne stacion at the churche of our Lady, called our Lady the more. Maria maior. Mary the more. Herby noting that Christ dyd syste appears but ohis mother. And where the evanges is to be buderstondyd of these appears but Mary Magdalen; is to be buderstondyd of these appearinges, whereby he wold prove his resurrection. For he appeared syst of at but ohis mother, nat sor that he wolde thereby prove his resurrection; but sort to comforth and glad her with his presence, and do his dutte and bonour her as his mother.

Apraver.

Mary the mother of god, most graciouse birgyn a comfortar of al desolate persons callyng and cripng but other.

I beseche the for that gret soy whereby thou was cosorted, when thou knowest that thy son Jesus Christe was risen by thyrd day from death duto lyse immortall a impassible: that thou wold be a comfortar of my soule, that what tyme I shall arise both in body and soule at the last day of sudgement and there appeare bestore that same son of thyn Jesus Christ, and there to rendre myne accompte of almy thoughtes/wordes and deades: it wold please thy motherly pittle to healpe mesthat by the oblessyd mother and bigyn) myght escape the sentence of eternall dampnacion; and graciously to cum to the everlastynge soy and glorie with all the electe and chosen people of god. Amen.

Chow Jefuapperyd to Mary Magdalen Chefyrte Chapitre.

Ary Magdalen ful of bitternes & fozow, burning in love and nat knowing what the thuld wifer wouther mailter Christ: the might nat live, and where he was buried: the fonde him nat and where to learth for him the knew nat. Whereare of great feruoze constancy: the stode as if the had ben amailed, for the vehemence of her love: wold nother suffre her to let ne yet

Mar.16.£

Lit ne pet to lye, therfore the stode without in the garten byfore the holy lepulcre weapyng a lamentyng for her lorde. Her hert was to feruently kynoled in love, the was moved with to great portie Drawen with someghty and strong bondes of charitie: that for gotten her owne infirmite and frapitie: the was nat withdrawen and letted frome the visitinge of Chaines sepulcie for the dats knes of the mourning, noz pet for the crueltie of the Jues, but tas ther the abode there weapong and fearthong for her lorde. She wold nat departe: thoughe the disciples went from thens, for the was so kindled in the tyze of lone, the was so burned with a teruet delyze, the was to wounded with inpacient loue: p nothing was pleafant to her, but onely weapping, So that the might well fave the wordes of the prophete Dauid . Fuerunt mihi lacrime mee pas nes die ac nocte. Dy teates ware to me my breade or meate, bothe by the night and the day whan it was fand to me dayly, where is thy god. She had loft her marker whom the loued to lyngulerly that bely des hym the could love no body, noz truft to them. She was fo drowned in his love be was fo moche in her mynde: that in a maner the was infelible to al other thona? . Wholes the thus weapt for the absence of Chiftes body: the oftymes inclyned and bowed wwne her body, lokyng in to the fepulcre, where as the bo Dy was levo, the had loft y lyfe of her foule, a therfore the thought it better for her to Dve: than to lyue, for the peraduenture Devince myght fynd hynn: whome the myght nat fynde lyuyng. And thus Omel. 25. weaping (av) the loked oftomes into p grave, for as faint Ore gozie layth. It is nat lufficient for a louer, to loke ones, for the fer nour of loue encrealeth the Delpze of learthyng orlokyng Ind at last whan the so loked: the opd se with her bodely pen. it. Angels fitting in whyt garmeti, which fand to her, why doft thou weap: thou halt no cause to weape: but rather to sope of Christes Kelur rection, he is nat here, he is arpfen. Than the supposping that they ware men and nat Angels: favo to them thewyng the cause of her weapping, they have take away my loze, and I knowe nat where they have put hym. for the le the stone take away and therfore the thought that somme other body had stollen the body of Chaift 300.2 0. C. and borne it to somme other place. And whan Mary Mage dalen dyd thus contynue in her folowe and weapynge and no thynge regardynge the Angels: her moofte louvinge mayster Christe : coulde absente hym selfe no lengar from ber . CC.i. Than

Than the turned ber felfe about: that the myght fe Jefus, for by fore that, her backe was towarde hym, and that was to lignific f mutulnes of her foule for the belyued nat that he was tylen from Death buto lyte. therfore her backe was towarde the face of our lozde . But vet for almoche as the loued hymithoughe the Douted of his Kelurrection: therfoze the byd fe bym; and byd nat knowe bym. She le bym:but nat in his glozious forme or body:tor as per the byo nat belyue that he was rylen, and to be appered to her after that maner in his body: as he was in her mynde and foule, And than Telus fapo to her, Mulier quid ploras, quem queris to man why weapest thous whome bost thou seachs he both nat alke this of any ignorance; but of hearing her answer; he myght more conveniently instructe her in the farth. And as larnt Gregory farth, De afked the cause of her forowe: to kyndle and augment or encreafe her loue and defyze, that what the fould name hom whom the loued: her loue fuld be moze feruet towardes bpm. And note here that Telus appered to ber in the likenes of a gardiner. that bery conveniently, for he was to ber a spiritual gardyner, for he labozed to plucke out the thornes and weades of infidelite and be ces: and to low and plante in the garten of her loule, the grene lea des of fayth and bertue, by the bertue of his feruent loue. Suche office fuche operation fuche exercise: and suche interpretacion of her name: is convenient for begynners of penitentes. for it is co uenient that a penitent ble hym felfe as a gardyner/that is, that be pull our by the rootes al bices/and plante in his toule: bertues and also that he have contricton according to the first interpreta cion of this name Maria, As we thewed in the chapitre nert by fore this. And than this bly led woman (as in a maner dronke in loue anlwered to Jelus; as to a gardyner, Domine fi tu fuftulifte eum, dicito mihi zc. Syz/if thou haft take bym away: tell me wher be is: that I may go and take hym: I meruelous bolones of this woma, for the was nat afrayo of & fratt of a deed body and wold also attempte to beare a deed coze: the which far palled her power But the thought that the could bo it, for there is nothing to hard to alougng foule. And than our lorde Jefus haugng copaliton of her great folower and willying no lenger to fuffre her to weape called her by her proper name. Bifore that he called her by a come name/fayng, multer, woma, tha the knewe hinat, but now wha he faid Maria: furthwith the was turned both hert a foule/as the was byfoze turned i body z as a good Gepe: knew & boice of her

Cheparde

30b.20. D.

Dmel. 25.

30h,20.D.

and to the reupued layd to hym with bulpekable toy, O Raboni: 3bidem . D maylter (for so the was wont to call hom byfore his passion) v art be whome I faught and anon the ranne to hom and fallynge Downe to his feet, with great love and Devocion wold have eme braced them and kylled them as the was wont to bo byfore , by an unperfote affection to his manhode, but our loade as a spirituall gardyner willing to plante true farth in her hert, and to lyft by ber foule to his godhed and heuenly thynges: fayb to her, Nolime Thibem. tangere, touche nat me in that erthly maner with thy bodely hans des: whome as yet thou half nat touched with true fayth of hert . Ind to be entructe ber in the true fayth of his godbed and refure rection. Let by now lerne of this Dary to love Telus. to truft in hymito feache hym without ceasing, to feare none aduersities, to recepue no confolacion or coforth but in Telus.to despise al thon ges but Telus.

Apraper.

Mofte (wete mayfter, o mofte (wete Telu, howe good art thou to them that be clene in hert, howe fwete art o to them. that love the. D howe happy ar they that feache the and fynte the. howe blylled ar they that trult in the, It is truth, that thou lought all them that love the, thou never for lakeft them that truft in the ! lo loed this Mary thy true louer of a good liple mynd the laught the and truly the foud the, the was not forfaken of the but the bad moze of the than the looked for, I befeach the lorde, graunt me to love the, to feache the and to truck in the, & I may deferue to fynde the and to be loved of the and never to be forfaken of the Amen.

> Dowe Telus appered to his disciples: Thomas berng also present. The, bii, Chapitre.

De. viii. Day of his Refutection our lorde Jefus appe 300.10.15: red to his disciples Thomas being preset with them. for the trall day of his Kelurrection he appered to his disciples, what tyme Thomas was there absent, And whan Thomas was comme to they compaigney: the disciples favo to hom, Vidimus dominum, we have fene our lozde and oure mayfter, and than Thomas Cayd, excepte I fee the fygnes or the CC.ii. papntes

Æ.

f.

The Myrour or Blatte

Civillus ft Joh.lib.12. La. 57.

prepares of the nayles in his handes and put my frager in the hories, and also put my hande into his iyoe: I wyl nat belyue. These wordes ware nationally manages but rather of ignorance, and of a great solowe then were for that he had nat sene our loade and therrore his lourng and godly marker Iesus wold nat seame his lourng discyple in that blyndnes and heurnes: but for to comforth hym and for to reforme his fayth: it pleased hym to appere are game. Therfore whan his discyples ware gadred to griber in hymount of Syon, where as he kept his mandy or suppers and also Thomas being with them; the good shepherd and herdman Iesus/disgent to comforth his lytes small flock; cam but othem the gates/dores/and wyndowes being shyt, and so stode in the myde dest of them, that he myght besene of them all and sayd to them.

Bonauent. in medita. bite epi. Capi. 74. et.105.

30b.20.15.

Pax vobis. Deace be to you. And note here that there can neuer be peace in a computalty: ercept the prelate be in the myddeft, so that he be not enclyned more to one part: than to the other. A pillar can neuer sustepne and bear up the house, if it be set nygh to y wal and not in the myddest, and therefore the erth which is set in y myddest of the world; is but one persone there shulle not be moused by any partialite more to one persone

than to an other. Our lorde Jelus byd oftymes theme peace buto his disciples/byd also comend it and persuate them to have it, for without peace: we can not have god. the prophete to witnes what

\$61.77 ·

30.20.15.

3bibem .

3bidem.

he fayth. In pace factus eft locus eius. Dis place and abybyna is in peace. Than Tefas fait to Thomas. Infer digitum tuu hucet vide manus meas. But in the fouder here & fe my habes. & put forth the bande and thurst it in to my lyde, and be nat bufaythfull, but bes luce. Than Thomas torched the fignes of Chaiftes woudes. & to byleued nat onely with his hert: but also confessed it with his mouthe and lapo. Dominus meus et deus meus. Thou art my lozde after thy humanite for thou haft redemed me with thy preciouse bloge, a thou art my god in thy divinite, for thou halt create me. I mute in nothpinge nowe, but I am fure that thou art ryfen from wath to lyle . Than Telus lato to bym, Quia vidifti me Thoma cre didifti beati qui non viderunt et crediderunt. Chomas thou boft belyue bycause thou hast sene me . bly sed be they that belyue and baue not fene. In these wordes, is not only affirmed the farth of Thomas: but also our farth is moche commended and blelled. and the errour of the heretikes confounded: which land i Chrift

had no true body. And here le the goodnes and mercy of oure

lozde

lorde | howe that he wolde appere and thewe hym felfe with his woundes: to faue one foule. Also note here, that the infinite wol Dome and goodnes of god fuffred Thomas to Doute: that the res furrection of Chaift thuld be prouped by enibent and manyfest ars aumeti orlianes, thertore Thomas Douted: we thuld not bout. Derunto layth faynt Gregory. It was not of chaunce: but of the omel. 26. ozopnauce of god that y welbeloued Disciple of Chaift, Chomas ate media. was ablent whan Chaift dod fraft appere that he hearing of his refurrection: shulde dowte, he so do wtyng: shuld feale and touche the places of the woundes of Chift, and fo fealing thuld beleaue. and that: to expell al do wtfulnes from our hertes. And fo in feas lynge or puttynge in his hande into the lyde of Christe: he cured in by the wounder of our infidelite. Also the incredulite or doucs fulnes of Thomas Dyd moze profyt be buto oure faythe: that the prompte and redy beleaue of the other disciples, for by his dows tyng and fealyng; our mynt is ftably fed in farth, all dowtes fet a parte. Mary Magdalen dyd leffe profyt to me by her fwytta redy fayth: than Thomas by his longe dowtyng, for he touched the payntes of his woundes: and betterly expelled from my foule the wounde of doutfulnes. Dur lozde of his great goodnes refer ued the payntes of fignes of his woundes in his body after his te furrection . Dot for that he could not cure the: for he p destroyed the power of death: myght also have cured a put away those sigs nes of death if it had pleased hum, but he wold reserve them for dy uers caufes . fyift to confirme our fayth, as pe fe in Thomas, Secondly, for to thewe to his father: whan he wyl pray for bs. And thyzdly to thewe them at the day of dome to the dapned peo? ple to they confusion. And these tokens of his woundes ware in no thruge to the deformitie of his glorious body: but rather as Crifostom sayth: to his great beautie. for they hone more bryght than the fonne, And as favnt Auften fayth, the tokens of the wou withto. 22. des that holy fayntes have fuffred here for Chrifte: thall in beuen de Cinitate appere in they bodyes not to they deformite: but to they alor bet. 20. as a flarre in the firmament, as a prelioule ftone in a rynge, as a flowre in the medowe, ond as the red colour in a rose, which be to the fairnes and beauty of these thynges, and so be tho payntes of they woundes in they bodyes to they glow and dignitie. D thou lourng foule, behold now thy loade and confroze his wonte goodnes, meaknes and feruent love, howe he she weth his woung des to Thomas and to his other disciples: to put away all blynds nes a ignozauce fro they? foules, for they? profpt and oures allo. CC.iii.

The Apyrour or Glasse

Dur lozde stode there with them a lytel whyle: speaking comfortable wordes of hyping with them a lytel whyle: speaking comfortable wordes of hyping words, and his disciples stow with them i great gladnes hearing his gooly words, a beholding his face full of saudur, beauty and glozy. Beholde them howe they stande abouthym, and stande thou revertly with toy beholding them a far of: it paraduenture our lozd moved of pytic and mercy wyl cause the to be called, thoughe thou of thy selfe be not worthy that companying. At last Jeius sayd but o them, that they shuld goo into Gairle and there he wold appeare but o them according but his promisse. And so he blessed them and exparted tro them, and they remayned in great comforth, but yet moche desyrous to sehum agapue.

A praper.

Acrde Jelu Christe which shewed but of Thomas douted of the resurrection, the places of the nayles and the spear, hathe resuded hym from errour by the puttynge in of his synger into the holes of thy hades, and of his hande into the special grad to me that J hauping ever the remembraunce of the woundes and passion, may exped and put in my synger and hand, that is, what so ever good werk or discreacion be in me J may put it in and expende it all holl in the service to the honour, and that J may confesse with Thomas, that thou art my lorde, whiche hath bought me with the preciouse blow, and my god, which hath creat a max me, and that whiche thou sayd before of our, sayth, that blysed be they whiche have not sene and yet beleaue: I may have experience thereof in my selfe, and that by the grace: I may be sounde blysed in the syght, Amen.

The bitt. Chapitre.

30h. 13. A.



Ur love Jelus knowing that the tyme was come, that he chulde departe from this worlde but o his father: he wold chewe, that not onely he loued his chosen people in this lyfe.or whan he was mortall: but also be he loued them but the ende, or for euer more

Joh. 14. A. and therfoze he said to them, Vado parare vobis locum, I go to pre pare a place for you in heurn, yet byfore that he went: he wold cor fort them, and take his leave of them, And therfore he appered to

them in the mount of Spon in that place where as he made his supper byfoze his passion. for as they ware sittyng and eatyng in that place with our blyffed lady and other frentes of our lozdethe appered to them and dyd eate with them byfoze his Alcencion as wel for a figne or toke of his special love to his disciples as to no ue his refurrection. And after of they had eaten : he brought them all forth not with hander but with his work and bydong, and fo they went from Dierusalem buto Bethany, and than he bad them ao buto the mownt of Dlivete. & there they fould fe bym afcente. and to be departed and banified fro they? froht. And at & mownt of Dlivete he appered to them agavne, And than some of his dife ciples lavo to hym. Domine fi in tempore hoc restitues regnum 16 rael. Shalt thou loade restore at this tyme the kyngdome of To rael, that is, well thou now delever the Jues from the subjection of the Romans. ac. our loade answered, It appreprieth not to pou to knowe the fecreat tymes or thinges, that my father bath in his onely power. And to after that Chaift had fpoken certen thonges to they instruction and also comforthe: bekylled yeh one of them (for as favnt Ambrole faveth, he left to them y token of peace, that Abuti. is he kulled them), and fo bydoping them farewelthe lufted by his fa.f.b. bandes, to offre them all to his father, and bloffed them, avunge them grace and strength to defend them from they enemyes, and also to werk good and godly werkes, and so he asceded. And that his mother and his disciples sevna bom elevate and lofted by in to beuen: fell downe proftrate and worthypped bym . And for his repartyng: they could not refravne them felfe from weapyng. and pet they had great toy and comforth: in that they fe hym fo gloris oufly afcende. And than there came and met bym all the ordres of Angels reverently and in ordre, by dyuers compangnyes and ors dies, there was not one; but that he cam and dod his teutre to his loze god. And inclunung to hum with all reuerence: they wayted boon hom with Hympnes and longes of iop bulpeakable. for as the prophete Dauid fayth , Afcendle deus in jubilo, Chrift god and man ascended in great songes of top, which is to be referred not onely to the great top of the Angels: but also to the top of the holy foules redeamed by the passion of Christ and ascedying with hom, with a wonderfull tope. It followed in the pfalme, Et do minus in voce tube, and our lozd acceded in the boyce of the trupe, And this is to be referred to the fowne and boyce of the prechyng of the apostles, whiche preaching was than enjoyined and come maundpd to them, our lozde farng to them. Euntes in mundu vni= 2 ath. 19.

Actufi.1. A.

Bonauent. In meditas tionib9 bite

19 Cal.46 .

uerfum D.

The Myrour or Glasse

verfum predicate evangelium omni creature. Go ve through out all the world: and preache my gospell to every nacion. Whan thus both the angelles and bleffed foules byd fyng: our loade toynyng his handes to arther denotely and luftung them by free abt by fore his breft: ascendyo with a cloude binder his feet. And lo al the bipfled foules reverently afcended with hom. Dome for afmoche as all the actes of our retempcion ware complete in the accencion of Christ: therfore that day is worthely acompted as a bythe and a great joyfull day. for it is the moste solemone feast of our faut our Telus. for that day be began to fit on the rout hand of his far ther in his bumanite, and so toke rest of all the labour and papie that he luffred in this worlde. It is also the propre feast of al bles fed (pirites in beupn, for than began they ruyne and pecay to be repayzed. It is also the feast of patriarches and prophetes and of all holy foules, for that day they fraft entred into the kynamme of glozie. It is mozouer the feaft of our lady, foz almoche as than the faw her sonne Jelus bery god and man alcend by buto heuen with areat alory in the same fleshe and body that he toke of her. pet that day is properly our feast. for than our nature was frafte eralted about the beurns, and fo man that byfore was loft : was that dave brought agarne by our fautour Tefus buto the kyngs Dome of heupn and buto the comparance of angelles. Therfore let be now ascende in here and mynde: that whan tyme shall come that we be called from this worlde; we may ascende in soute. and after the generall refurrection; afcende both in foule and body. Chaift dyd afcende and withdrawe from by his corporall ofence? to proude our affection and love, and that we shulbe despre to be with hym with all our herte. And therfore as the Apostle Cayth. Que furfum funt queramus, que furfum funt fapiamus. Let be ferch and labour to knowe tho thonges that be in heuver, and to talt oz loue the same. Let be fipe all worldly and bapne delyzes, let no thong transplozo please bs oz content bs: whiche have our father aboue in heupn, And though we be here in body and also ble these tempozal thynas for the frapity and infirmitie of our body: vet let bs go to god by our love and Defyze, as we reade of a certeyn des note knyaht, whiche with areat denocion went buto Dierusalem to bifite al the holy places where as our loade fuffred his pallion or byd ony notable thyng in his lyfe | and whan he had with fers uent devocion bifited all tho places: at last he cam buto the mout of Dlivete, buto the place from when our loade ascended, where after that he had denotely prayed: he layd with teares. D good loade

Collo.3. A.

lorde, I have dely gently laught the in many places here in erth, and where now to leache the: I knowe not, but in heue, comande therfore lwete Jelu my loule to departe fro my body: that I may fynde the in heuen where as thou lyttes on the ryght hande of thy father in great glory, and with these wordes he yelved by his spirit without any sorowe.

Apraper.

Telu our crowne and glozy, whicherylyng from wath dyd alcende buto the ryght hande of thy father: drawe my loule buto the:that I myght feruently leache and delyze honely, graut to me I beleache the that I maye with all my delyze and studye come to that place: to the whiche as I stedfastly belyue thou hast alcended, And that I beyng here in body:may be with the in loue and delyze, that my hert may be there: where as thou art my loue and treasure most to be lound and delyzed. Drawe me after the, that by thy grace I ascedyng from bertue to bestue: may descrue to se the my lozde god in the heuenly Syon. Amen.

Their. Chapitre.

De. L. Day after & Refurrection of Chrift, and the r. Day after the Ascention, that is on wottonday: whan the diff cyples of Chaifte were gadged to gether in the place of mount Spon where as he made his lupper, both men & momen to the nombre of . C.rr. or there about there contynuona in prayer, and abydyng the compng of the boly aboft acordyng to prompfe of Christ: about the thyrd houre of that same pave there cam fodenly from heuen a wonderfull noyle or founde as if it had act . 2. 2. bene the communae of a areat winde, and it folled all the boule. and there appered buto them clouen tonges: 02 Dyuvded 1 as they had ben fuze. And here note that the criftes of the holy aboft be not apuen, but to them: whiche be gadzed to apther by bnite oz one affent in bertue, and lyfted by by refree buto beuely thynges. Also the bit apftes of the holy abolt be conveniently signified oz thewed by fyze. fyzit for the holy ghoft both purge lyke as fyze Doth, and that is by the arft of feare. Secondly, as the free doth melt: so both the holy ghost by the gyft of pytie. Thyzoly, he beau tyfieth and maketh fayze by the gyfte of fcience oz knowlege.

Fourthly

The Myrout or Glasse

Fourthly, he strenghtheth by the gyft of strenght. fyftly, he lyfs teth by the foule: by the apft of councell. Syxtly, he doth illumy ne or lyahten the foule: by the ayft of understanding. And feuent ly, he doth make tweet and pleasant by the aytte of wysoom. And all that comparany ware fylled with the boly about, and so began to (peake druers (peaches or langages, that is, whan they wake ony thying to the glozy of god euery nacion prepued that speache as they; owne speache for so it sounded to them, and so they spake after the mocion of the holy ghost and as he gave to the bitterauce whiche brupdeth and queth his grace to enery person after his wyll and pleasure, where he wyl, wha he wyll, almoche as it plea leth hym.by what maner be well, and to whome he well. Detade uenture thou well alke this question, Sorth the ways and operas cions of god the holy ghoft be buferchable and can nat be perceps ued: howe map I knowe that the holp ghoft is in me ? Surely I may greatly confecture his prefence in me: by the good mocions of my hert. Also I map aduerte and conspose the power of his be tue in me: by that I anopoe all carnall byces, and subdewe al in ordinate affections, also I may percepue his wyldom in metby the ofte discussion of my conscience, and rebukying of my selfe for mp frances, also I may suppose his goodnes and mylones to rest in metby the amendement of my maners and lyupng. And also by the reformacion a renouation of my spirite: I may confecture the fame . Let every man looke well in his owne hert, If he lone his neyghbour: it is a figne that the spirite of god is in hym. Also if he love peace and brite, and that in al the membres of Christes churche through out al the worlde, And note here that thefe fig nes be taken opuerly in dyuers degrees of perlons. for the holy Doth inspire, he doth enhabite, a doth replenishe or fulfyll, he doth inspire, oz come to the bearnners, he both inhabite the profeters. and he doth fulfyll the perfet plons. The lignes of tokens of the holy ghoft, wherby he is percepued to inspire the bearnners ben tii. after laynt Bernard . Tyelt is contriction of folowe for the fyn nes patte, for the holy ghoft hateth the fylth o fyn, and wyll not inhabite noz come to that plon that is lubdewed to lyn. Seconde ligne is a firme and a fure purpole to beware and auopte al frine here after, and this purpole is nat had without the grace of p hos

Ludolphus be bita tpi pce. 2 .ca. igratiti.

> i. ii.

iii, ly ghoft affiftyng and belopng our infirmite and frapltie. There figne is a diligent redines to do good. for the love of god which

is the holy gholt: is neucrydle | but always redy to do good. There be also, iti. tokens wherby we may conjecture that the holy ghost

ii.

tit.

ii.

€.17.A.

Dmcl.3.

11.

ill .

Jte. Dug. fup Bath.

aboft both inhabite the profiters that goo forward in becaute dylf is the deligent true and ofte examination of his confrience, nat onely of mortall formes but also of bentall synnes ctoras the grace of the holy ghoft is contrary to mortall forme: fo is the fer sour of charite which also cometh of the boly whoft contracy to beniall fon, and expelleth it out of the foule that in nothynge he shuld desplease the holy about and hynder the soule from the psy tong in vertue. The lecond toke is the monothong or luboewing of the inordinate concupifcence, for the more that charite is encre fed in the foule of the pipter: the moze is his foule removed from the love of tempozall thynges. Thyzo frane is the diligent keas pyng of the comaundementes of god, which can nat be had with out true loue. There be alfo.iii, other fignes, by the whiche we may conjecture that the boly aholt Doth fulfyl the perfete perfos. fruit is the manifestacion of the wong of the goody truthe. for fytahe the holy ghost is the spirit of truth: it is his propertie to teache and thewe all truthe necessarie for man, and therfore wher he fulfylleth; there he the weth all godly truthe necessarie for that foule. Second ligne is, whan a perfon feareth nothing but god, for perfet charite putteth a way all feruile or worldly feare. And therfore faynt Baule fayth. Vbi fpiritus domini:ibi libereas. where 1. 30.4. D. as is the (pirite of god:there is libertie, and no bayne feare. for z. Cor. 3. D. liberty can nat stande with pferuile feare. Thyed figne is, whan a mã of the behemet loue that he hath to god defireth to be defold ued and departed from this mylerable lyfe; and to be with Chaff. Bely de all thele tokens: there be other thre wherby a man may co iecture of he hath the holy ghoft, And for this eaule the holy ghoft egath.3 D appered in, iii. limilitudes or lykenes. fyrit in the lykenes of a douve, and that was at the baptisme of Christ. In the lykenes al to of a clowde: whan Christ was transfrgured in the mounte. And in lyknes of tyze boon the disciples on Wytsonday. Fyzste Actu. 2. A. figne(I fay) whereby we may knowe or confecture the prefence of the holy aholt by his grace: is the aboutaunce of teares, and that is noted by the apperyng of y holy ghost in y lykenes of a clowd. for as the fouth wond blowing the clowdes be refolued into rus pne: so by the compng of the holy ghost our hertes relent into tea res. The seconde signe is the forgeuping of iniuries or wronges done against be, and therfore the holy ghost appered in the lykes nes of a doue, that wanteth his gall . Thred figne is the delyze of heuenly thynges, and therfore the holy ghost appered in highnes of fyze, whiche ever ascendeth upward, so the holy ghost makethe our

. ...

our hertes allende bowarde by refuse of heuenly thonges. Which thonges if thon Defpre: thou muste for ake and Delprie all barne pleasures of the fleshe or of the worlde. And herunto farnt Bres gozp fapth . If we put awaye the pleasures of the fleshe: we shall Aboutly funde that thong whiche is pleasant to the furite. Also for rituall persons orcatnall; may beknowen by the wordes of the Ko.8. A. Apostle fayng. Qui fecundum carnem funtique carnis funt fapiunt. zc. they that be carnall: love carnal pleasures and spiritual psons loue (pirituall and heuenly Defpres : But than (pecially a man is knowen to be spirituall: if he as sone as shortly and asmoch wel auopde that place and compaigney where he maye be hurted or hyndred in spirite: as he wall do p place where he may be hurted in body. Also if he as gladly well heare speake of spiritual thene ges, as of the profetes of the body. Thereby if he beas diligent to procure for his foute: as the carnall man for his body.

and the contract of the alpeaper.

I efu the gruer of all grites whiche fent the holy gholt but to the disciples in the lykenes of free, I prave and beleathe the D mofte mercyfull lozde, that I (thoughe mofte bnworthy) myght recepue to my perpetualt heith by thy grace, those gyftes whiche thy disciples recepued of the onely beautiouse goodnes, and sende byon bs (good lozde) this servantes of spirite of thy cha tite and love and peace : whiche myaht byfite and comforth out pertes.purge them from byces, lughten them with bertues, bynd bs in the bondes of peace and loue / illuminate bs with the lyght of thy knowlege, and inflame by with the free of thy charite, for grue be our fpnnes, and barng be to lyfe euerlaftyng . Amen .

> Of the Allumption and prayle of our glozious Lady. The.r. Chapitre.

fter the fendyng of the holy bpon the offciples: the bipfed virgen the mother of Jefus, aflong as the ly ued: dyd remayne in the mount of Syon. D pe chit stians, I beseache you, if ye have any pitie of come pallion in pou: confeder what fozowe the had, how the was cruciate with love how the burned i great

despre: wha the remedred and revolved in her mynde al such thyn ges as the had hard feen and knowe of her most tweet fon Jefus.

And

Of Chattes pattyon. fol. C. will.

And nowe to fpeake of her affumption: this is the true and but Doutfull fentence. We beleaue, that the was allumpte and erals ted about all the ordres of auncels though we were funtyme ige nozant, whether the was affumpte in foule onely; or ets / both in body and foule. But the church no we meakly and gody beleuith that the is assumpte both in soule and body. And as we beleaue sungels ware prefent to honoure her, both at her death buriping and allo affumption, and all the court of heuvn byd greatly top therof. for it is to be beleaupd pall the court of heurn with they? cumpaigners in ordre: cam glorioully to metethe mother of god and compassed her all about with a meruealouse lyght, and so brought her by with great praylynges and spiritual longes bus to the trone, which was prepared and orderned for her byfore the creacion of the worlde. And no doute therof, all that blellyd cums paigney of heuenly Hierusalem then recover wan unspeakable gladnes, then was comforted with an in estimable charitie and then toped with a meruealouse gratulation and recoviring, for that feat of this blellyd birgyns allumption, which is but ones in the pere celebrate with be: is to them a continual feast and top. And nat without cause, for as fannt Dierom farth, our loze Jefu the fautour of all-cam with great glosy and met with his mother and with greate top to all the court of henyn; byd fet her in a glos riouse trone apph buto hom selfe. D thouglosionse Lady, what map I fap moze? Who to labozeth to conside and declare the ins mensitie and hudghnes of thy grace and glozy: his tonge faileth, his wit wanteth, and his reason can nat com therto, for as all fagntes in heupn by thy glozification be inestimably beautified and gladded: fo al creatures byon erth be bufpeakably eralted by the same alozificacion. for as god by his power, creatynge and making at creatures, is the father and lood over al: fo our bleffyd Lady by her merites repayryng all thonges: is the mother and Lady of all, And as almyabite god the father dyd generate of his owne godlie substance his eterne fon , by whome he hath gruen lpfe and begynnyng to all thynges: to bleffyd Mary concepurd and bare hom of her owne body which reftozed all thouges buto the beautie and fayines of they; fyifte condiction. And as there is no thyng made or hath his benng, but by the fon of god: fo ther is no thenge condempned forfaken or pur to etarnall dampnacion, but that person whome Christe absolueth frome her fautour, oz whome the dothe nat favoure of defende. Who is he that confis Derynge thefe thynges with a right fenfe or wit and a pure hert, DD. may

Infermo. de Affúpti one Masrie ad Paulum & Eustachi.

may fully know or percepue thercellency of this Lady by whom the world is erecte and rayled by with bulpeakable grace: from to great a fall and decap : Therfore we leaunug tho thinges that can nat be fearched and knowen by our naturall reason: let be las bour to optern by prayers that we may deferue to get that in hole fom and fruyteful effecte: which we can nat perceive by our bner standing. Dereby we may perceive that it is boposible that any person fould be dampned: that is truly turned to ber, and whome, the fauozeth and beholdeth. She is the mother of Chaifte that is our juftifier , and also the is the mother of them that thalbe juftis fied. She is the mother of the laufour; and of them that halbe las upo. Dow therfore map we despeire seth our health or our damps nacion weenoth of the wyl of our good brother a pitiful mothere Shall our good brother luffre his bretherne to periffe eternalip. whom he hath redemyd to derely ? Da may our pitiful mother fuffre her chylozen to be danipned, whose reademar the bare in her birginall womber Day fuerly if we well forfake our fyn, and cum farthfully to them. Therfore let vs wretches top with pholp spirites and soules in beuen and with al creatures as moch as we may, and let be fludy and labour to laude and prayle fo gloziouse lo mercifull a mother and birapne las far as our infirme a fraple nature my fuffre. The affumption of this aloziouse birayn was figured in the old lawe, when as the arke of god was translate in to the house of kynge Dauid . At which tyme kynge Dauid dyd barpe and baunce before the arke of and, and so brought it in to his house with great top. It was also figured in the mother of Salomon, for whom be made a trone, nert buto his trone, and fet her therin, fayng, afke ofme what thou wilt . It is nat conues nient or feaming forme to beny it to the . Alfo it was figured by the woman which fapnt Johan (peaketh of, in his reuelacions. fapna. Signum magnum apparuit in celo. Mulier amica fole et luna fub pedibus eius. &c . A great ligne apperpo in heurn . I woman clad og covered with the fon, and the mone buder ber feet, and a crowne of.rif. fterres boon ber beade. This woman lignifieth our Lady, which when the was assumpte buto heupn: was clade oz compally about with the fon that is with the glozie of the die uinitie of Chaifte. The mone was bnder her feet, for the delpiled the world and worldly thynges, signified by the mutable mone. She had a crowne of. rif. fterres bpon ber heed, for the rif. apos Ales ware present at her wath/or elles. It signifieth her buspeake able glozy . for thefe confideracions; all men thulbe crie and call bnto

2. Regfi. 6.

3. Rcgű. 2.

D.11.300B.

Of Christes pastron. fol. C. wiff

buto our lady Mary fluid name Mary, a fhulde loue her aboue all other creatures. Both yong and olde man and woman, energy profellion: fulde diligentip cail boon Darp. When by our fon. we have offenoyo god the highe kynge or glozie when we have loft the cumpaigner of all holie aungelles and farntes in heurn. when also we be greuouse and moch paynfull to our selfe, a know nat what to bo and whether to go for belpe: then this onely reme? Dy have we wretched fynners, that we may lifte by our ien of our foule and body buto the (o mercifull mother Mary) for counfell and healpe. Therfore o pititull Lady, intend to be, that we map recepue that profitte and effecte: for the which our Lord god was made man in thy most chaste wombe, and so liupo here amonges men, and at laft fuffred teath for the health and taluacion of man. To the bleffyd Mary we commende bs: procure for bs and des fend bs, that we do nat perith everlaftengly, Amen,

Apraper.

Lord the gruer of top, the graunter of solace, the diligent releuer of the Defolate person, the chafer away of al benines and forome, which hafte alabord & make topful the most bleffed birayn Mary thy mother the gialle of thy maiestie, the solace of augelles, the ymage of thy goodnes, the begynner of our belth (thou hast gladdyd her a say) m manyfold iopes both i heuen and in erth: I befeach the graunt to me thy tuppliant, that I which prefume to com truftely and farthfully to her as to the well and fountagne of toy in all my folowes a trobles: may by her merites and prayers feale and recepue the effecte of her prayers and coms forth in this present life, and finally to cum to that inestable top, to b which the allupte toyeth with b eternally in heaving. Amen.

> of the last judgement and of the cummyng of the Audge to the same the. rt. Chapiter.



E reade in Cripture of. ii. compnaes of Chrifte. Frift graie. 62 is paft , that was when he cam to be cum man and in D.64. 27 our nature of his manhod luffred death for Predemp, 3acha. 6. B cion of man. Seconde thalbe when he thall com to L.ct. 25. L. indge all man kynd. And the condpcions of the indge Luce. 21.

in this commynge: be contrary but his condpcions in his fyaft commyng, for then be cam in great meaknes with the copatanve DD.ii. and fes

and felowfipp of very poore people his apostles, and in his prof

Sup. Tuc. £8.76.

pre infirmitie and tebienes . But contrary wple, to p sudgement. he hall cum in areat power and mateffie with the compaigner of angeiles, and in his great Dignitic as a judge. Derunto Beda fayth. De that fyilt cam in the forme and meakenes of a feruant to be indued and allo condempned: thall here after com to indue the woulde: un the great mateffie of his Deitie. And that halbe manis feftly and openly nat hid in a moztal body as byfoze, that the pers fong that contempned hym in his bumilitie and mortalitie: fould now know hym in his power and mateffie. And then he shall for Math.25. bpon the feet of his matelie. And there hall all people be gabred byfoze him: as byfoze they judge. And he that feparate and binite them a lond ze: as the berd man divideth the thepe from o gootes. An the Day tyme be keapeth them to gedze in p pafture/but in the eupntpie:he mth leuer them a londze. So in this prelent life, both the good persons and also beupliben fedde to gedze in the church militante, but in the eurntyde of Death oz of the worlde: Chrifte thall feauer the good from the eupll, as thepe fro the gootes. In the theperis understand the invocency of good men for theyr fime plicitie mylones and fruytfulnes. And in the gootes is noted the fro wardnes of eurlimen: for they? filthynes, frynche ftubbernes Math. 15. and barennes. Ind Christe Chall fet the thepe or good men on his evalt lyde and the gootes: on his lefte fyde, that by the fame ortes ryng in the ryaht of left lyde; every perlon may knowe, to whom mercy halbe hewyd: and to whom eternall payne remayneth. And the good men be conveniently let on the traft hand: for they at they? Death ware founde on the right part, that is hauringe charitie and good workes. And the eurli men also be convenietly let on the left hande: for they wolde nat folow the ryght parte by Dorng of good werkes for ploue of god. Tho be on the lefte part: which here loue temporall & bayne thynges. Tho be on the tyght parte: which here love eternali thonges. And then thall Chaifte recounte and remembre the werkes of mercy buto the good men on the roaht hande, whiche they byd to Chaifte in his membres, and to that fap thus. Venite benedicht patris mei. &c. Com pe belf?

Math.as. T.D.

> prepared for you byfore the bearinging of the world. I was huns ary: and ve fedde me. I was thrifty: and ve daue me drynke. I was without lodgyng: and pe harbozed me. I was feake: and pe bod biliteme. I was in prifor: and pe cam to me. I was naked: and peclothed me. Then the good and tufte periones (as flipnge thep2

> Ind cholderne of my father, vollelle and recepue ve the kongdom

they owne commendations and praylynges) hall afke, when they byd any luch thynge to hym. Ind Chailte iball far to them truly I fay to you, as ofte as pe byd any of thefe thynges buto one of thefe my lefte bredren: pe dyd it to me. Tho be his bredren: that fulfyll the wyll of his father in heupn, they be also called the lefte: fo; that they be meke and in this life abjecte o; dispised. And note here that though we spake here but of, be werkes of mercy, that is bicause, there be no mo remembred by our sautour Christ in the golvell of Mathewelpet we far comonly that there be. vii. werkes of mercy, and truth it is . for the . bit . is to bury the ceed bodyes, which is taken of the boke of Toby, for he pled the fame to his great rewarde and our example. and thefe bit . werkes be 1,4.412. C. contenned in this berle . Vilito , poto, cibo, tego, redimo, colligo, condo. So that every word noteth one werke of mercy. The fyrit worde. Vifico, noteth the vilitying of them that be leke. Second. Poto.to apue dipuke to p thifty. Thyid. Cibo. to feet the hungry. fourth, Tego, to couer the naked. fyfth. Redimo, to redeame the pationer. Sprt. Colligo, to lodge the harboales, Seuenth. Condo. 3bidem. to bury the deed. Also the sudge shall say to them that be on pleste hand. Discedite a me maledicti in ignem eternum. &c. Depart from me you curled people in to everlattenge free, which is prepared for the deupli and his aungelies. I was hungry: and pe wold nat feade me. I was thrifty: and ye gave meno drynke and fo all the other. bi. forfato werkes of mercy. Then the eurl men thall ans. fwere. Logo when dyo we fe the hungry thatfty, naked feke hers bogles of in prison: and we have nat conforted the: Then our load thall fap, when pe wold nat to thefe thonges to one of thefe onys: pe wold nat do it to me. And here note that this question mound by the good or envil persons: both nat procede of any ignorance, for the fuste and good perions that know that y werkes of mercy done to the membres of Christe in his name and for his love: he reputeth those good dedes as done to hum felfe, & also they know that they shall have a great reward therby. And in like maner the eupli persons thall knowe that they thatbe dampned for the cons trary. And therfoze, they asked nat that question of any ignozace but it is a question of great admiration and meruell, for o great? nes of grace and glozie, whiche thalbe gyuen to the infe people for those good werkes, and also for the intollerable implette and payne that thall fall boon the eupli persons for thepr harones and bumercifulnes. And fo hard judgement without mercy : Malbe Jaco. 2. 4 Done to hym that wold thewe or do no mercy. What thall they des DD.ui.

Math.z f.

Math.25.

The Dyrout or Blatte.

St Bath. omcl.80.

St Math. 25 .in fine .

14.96

Math.25. D.

ferue that feale and rauffe other menny goodes : futhe they be eternally dampned, which will nat grue they owne goodes in almolfer If the bimerciful people that fuffre to greuouse paynes what thall they fuffre that be crueil - And note here as Crifoftom fayth, that the payne of envil persons is everlasting, and so is the rewarde of good men. for as eternall fpnnes don palle for bacte or doring after that they be don, but pet there remarneth the apit. or offence towardes god, which halbe punifhed. So good were kes don for the loue of god don palle to speake of the acte or weet but pet they remarne in they; merite a fo to be rewarded of god. Alfo favnt Dierom fayth: thou wyfe reader attende and remebre diligently, that both the paynes of hell be eternall, and also the glozie of heuvn, for that life that have no feare of Decay or Death. And therfoze the evangelist farth, that the eurli men shall go to eternall free, and the tufte men to everlastynge life and top of her upn which was prepared for them byfore the beartinginge of the worlde, for therunto they ware predestinate. And note wele here! that the predestination of god is nat the necessarie cause of the sal tiation. for the predeftination of god is ever condicionally, that there is no thong predeffinate but bnber fom codicion as it was predestinate that the worlde shulde be fauld: but that was by the beath of the fon of god and by the watte of baptisme, so that thep wold recepue it and live therafter. Also all good and fuste men be predestinate to glorie eternall, pet with this condicion, if thep continewe in true farth , charitie humilitie oz meknes, pacience mercie pitie, with other bertues a the operacion of them. Whom our load both predestinate to life euerlastyng , be feeth & knoweth byfoze that they that have fuch bertues, as if in his predifination he myght lay to them . I do predeftinate you to glorie: if ye have fuch bertues : if ye keape my commaundimentes ac. Who so wyll nat keape goddes commaundymentes/wyl nat continue in farth with charitie and good werkes. ac . he shall nat com to the end of predestination, that is to the glozy of heupnifoz he wyl nat keape the condicion thereof. Therefore do nat overmoch attend and trust to the predestination of god which thou knowes nat: but rather attend to the wordes of god, which thou heris, and knowis. for as god is true, and can nat be chaungeable; to his wordes be true and can nat be chaunged . But let be here , what be those wordes

Cs.33. C. Ca.1 S.E. G.

of god. The prophet Czechiel farth in the person of god. Nolo mortem impij fed vt conuertatur a via fua et viuat. Si autem impius egerit pænitentiam ab omnibus peccatis fuis, et cultodierit omnia. precepta

precepta mearvita vivet. I wyll nat (farth almpghty god) the with of a funner: but rather that he be converted from his ign and live in grace: for if the fynner do penaunce or be forp for all his frines that he bath don a keape all my preceptes and do true judgement and fustice, be shall fue here in grace a be shall nat ove eternally. Allo he lapth . Qui crediderit et baptifatus fuerit; falunus erit . De that beleuith and is baptifed and fo continueth in that true fayth and promife made at his baptisme: he chalbe faued. Also he sayth. Si vis ad vitam ingredi: ferua mandata. If thou wplt cum to lpte es uerlafting: keape the commaundimentes. Ind in an other place Chrift farth. Si dimiferitis homnibus pecata eorum:dimittet vobis pater me pecata veltra. If pe forgyue to other men they offenlis don to you: my benealy father hall forgue to you your fynnes. In thefe wordes and many other lyke ftandeth our predeftinas cion to lyfe, or our reprouping to death ever laftong. And loke for none other predestinacion. If thou keapethele farnges of god: thou halbe fure. Therfore fay nat as many bumple persons fap. I am predeftinate of god to be faupd, therfore I can nat be damp ned, though I never play, not do any other good deade. for I affure the, that if thou beape nat the commandimentes of god. zc. thou halbe damned, wherfore be ware of fuch folythe farnges. to; the predestinacion of god is so ordred: that it may be obterned and goten by prayers and other good laboures and werkes. And bereunto favnt Austen favth: if thou be nat predestinate: labour that thou may be predestinate. for as god feeth byfore that a man thatbe faurd: so be feeth of meane and maner how be thatbe faurd. that is he feeth how be shall for fake his fon, and labour for grace and keape the well of god and to be faupd,

Marci.rbi.

Math.6.13

Math. 19.

Appaper .

Lord Jelu Christe iunge of both quicke and deed bouch safe to order and set me in the last iungement on thy ryght hand, and that I may then heare thy most wete boyce to my comforth which thou shall then speake to thy chosen people, that is. Cum ye blessed chyloerne of my father, a take possessyon of the kyngdome of glorie: that was prepared for you byfore the begynnyng of the worlde. And also keape me, that I feare nat the bearinge of that most terrible sentence, which then thou shalt speake but the reproupd synners, sayinge. Go ye curied people in to everlasting fret prepared for the dynel and his companyny

The Myzrour oz Blaffe.

D thou onely begoten (on of god, have mercy on bs, that we nesser the fele that incurable and intollerable payne, that is, to be excluded from the glory and fight of god and to be burned perpetually in everlalitying fixe. D my god my mercy and locour: be mercifull to bs. Amen.

C:Thus endeth this lytell

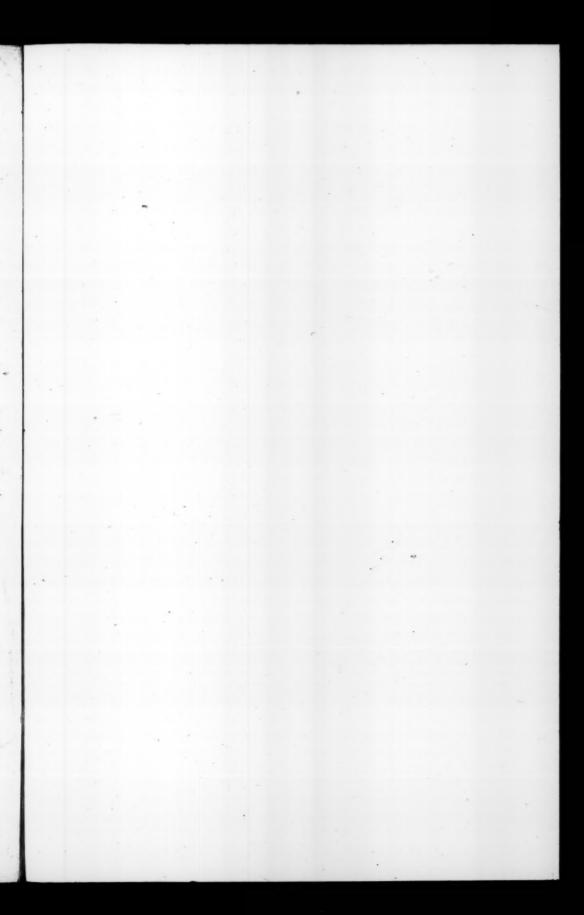
treatyle called the Glasse or Apyrour of Christes
pallion. Imprynted at London in flete strete/at the lygne
of the George/by me Robert Redman. The yere
of our lorde god. M. C. C. C.

rrr. titi. The.rti. day of
December.

& Lum privilegio.







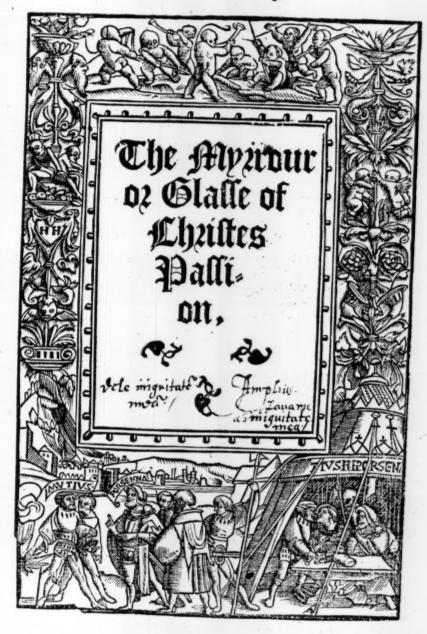
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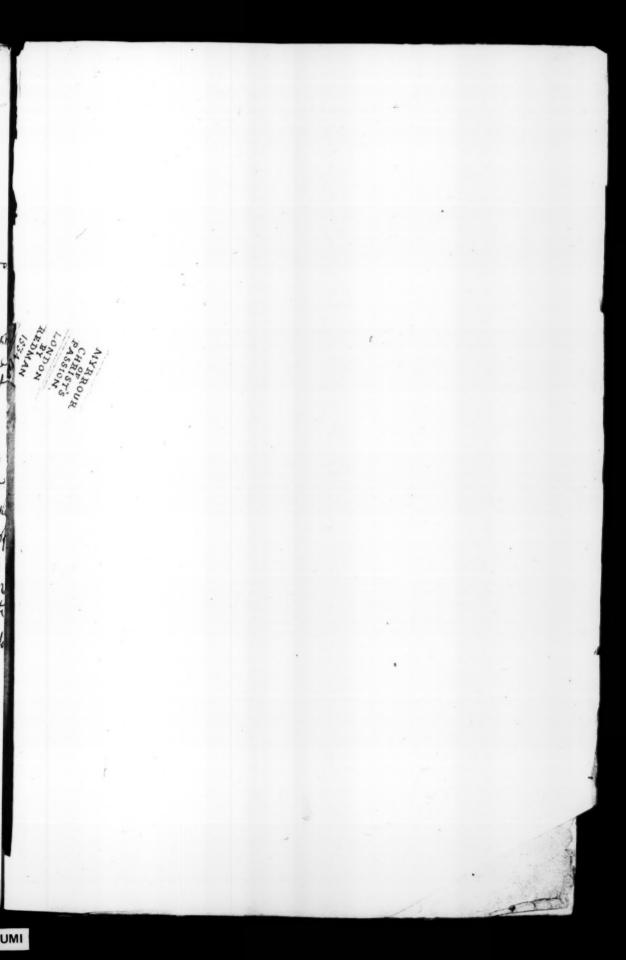
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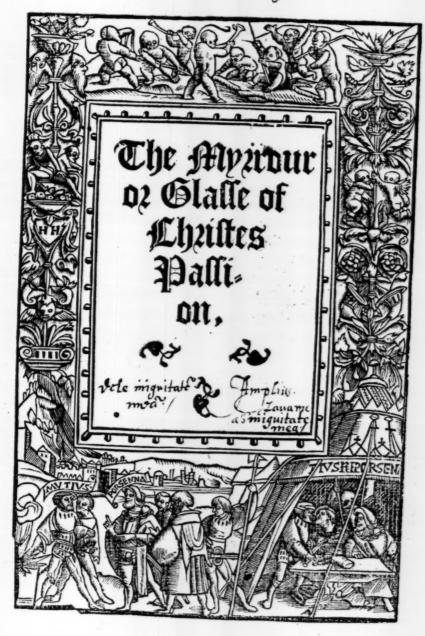
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The mirror of popular Roligion it is abominated who worship y' (router more than yo Grouter us may box soon a rouse in this years





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one dropp of renter to (vote ; is Lounge from fritum a wasym but stiene was a great guilt fixed) 16 20 to 20 v as for Christs Dosronding into gold it is only into you fall of y deady into you grow as to zis buty his soul wow into puntino as good to go y deady into you grow as to zis buty his soul wow into puntino as good to go

The Preface.

Co the honozable lozde buley.



y loade accordyngly but o your delyze: I have trallated your boke a put it into our nat true a mother tongue as my limple wit and power lernyng wold lufter me, and though it be nat lo well done as (I furely knowe) many or ther myght a can have done it, if it wolde have pleased your loadship to have designed the, and

ifalfo it wold have lyked them to have taken that labour; pet I trust I have so done, that it may be comforth to the readers a hea rers of at the lefte: I have gruen occasion to ordre to amend and performe that I rucely and barbaroufly fet forward. Surely (my lozde) the chrefe cause of this my labour was: for that I thought this boke thulde be moche profytable to the readers and edefying to all that wolde diligently hear it, And to fay the treuth: I know no thynge more comfortable to man, for amonges all the exercys ces that helpe the spirite to obtenne the love of god and specially to hym y wold begyn a ble a spiritual lyfe: no thynge is thought always more frutful, that the continual meditacion of the passion of our loade god Jelus Chaift, for the exercyles of all other lpiris tuall meditacions may be reduced and brought buto this . As by an example. If a man defyze to bewarll and weape for his vices and synnes for his bukyndnes and bilenes, if he coult to purge & amend his negligence a defautes: he thall fynde none moze behes ment and redy meane to pricke hym forwarde to his intent: than to remembre the most innocet death and passion of his redeamer: that is to confect what bitter paynes he fuffred for man: to spare and kepe man from payne eternall wherafter Justice he chulde have rather dampned man for his formes, And here man may fee both the Justice and also the mercy of god. Man may colpder in hym felfe the great mercy of god: in that god wold forgyue and p don hym of his lynnes. He may also perceive the iustice of god: in his owne frimes, whiche god dyd correcte & punythe according to inflice in hym felfe, by cause he wold nat suffre the unpunished, And thus in this medicacion man may fynoe how to weape and mourne for his frames: for the which the fon of god was betywou dyd and crucified, and all that god fuffred; to cure man of his fyn nes & kepe hym from eternall payne, Dere may also man bewayle

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sah 2 xe

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The Approus or Glatte,

optepaed mercy of god. The firste was that he rebuked his fee

Zuc.23. f. lowe that blafphemed Chrit layinge: Neque tu times deum: 1202 thou doit feare god. The icconde is that he accused bym felfe fae pinge we be worthely punitified for our fpines. Thyrde the excu led Chaifte faynge: This tufte and good man neuer byd eurll. fort : he alked forgyuenes | lapinge: Memember me good lorde when thou hall come into thy kyngdome . Of this there also tait Ti.18.meta Gregorie laythe: There was no thyinge in this thefe . at his

2 min;

liu.ca25.3 awiic itbertie; but only his tonge and his bert. And be (by o ine spiration of god) offered to god all that he had in his liberty and power to grue, p was his hert/wherwith de dyd beleue faithfule

has and the state of the said : ly in god to his own suffication, and his mouth: wher with he Dyd confesse Christ to be god by the same farth, and that was to his eternal health. De had fayth: for he beleued that Christ Chuld reigne in glozie as god . he had hope: for he trufted and defried or aiked to come to the fame gloppe. De habbe charitye to god

to, he defended and magnified Chaift the fonne of god , he habbe charitie to man: for he rebuked his felowe for his iniquitie and blasphemye. And also he procured grace and lyfe eternal for hym

felfe. where hall we fynde one that thus both profite at the ende of his life. Beholde here the greate farth of this thefe; whiche Dyd beleue Christe to be god and to reigne eternally: whome be

le there dye lo hamefully and miferably. And herunto lapnt Au De tempere. fen layth : This holy thefe had a great fayth, for nother for feare Iffice. Err. of the Jues of laugiours there ftandonge, not for his awne aree

> uous paynes | noz for the blasphempe of the other thefe | noz for the departynge of the apostles from Chaiste, or the Denvenge of Deter . noz pet foz that it feamed to all men that Chrifte was a

> frayle and disparate person not able to beloe hym selfe for al these thyinges (I fay) he wolde not let to confesse the truth and so to Declare his farth, and therfore he had not onely the remission of

> his formes: but also of al paynes due for his formes, for as it ap pered: he was more for of the payne and passion of Christithan of his owne passion, which he knew that he had deserved. Wher

> fore I wolde that every friner wolde do as that good thefe dyd. that is: to knowe hym felfe charitably to correct his nevabbour.

> to afke forgyuenes of god, and by his faithful prayers to opteine euerlastyng helth. D thou olde Adam returne somtyme to thyne awne harre, and confider howe the newe Moam Chaift opd ferch

> for the , and where he founde the that is boon the croffe . Who was this thefe but Adam, not nowe a thefe: but an holye marty?

and cons

Ser. C. rrr

and confessour of Christe | whiche tourned the necessitie of his Deathe into good well and bertue, he chaunged his payne in to glozie his croffe and beth into triumphe and bictozie. Wherfore thou fonfull foule: nowe arepse by thy felfe in to hope and truste of forguenes, if to be that thou walte labour to folowe the steps pes and example of thy lozde that fuffred for the.

There folowe.iii. Lelfons.

A this article we may lerne tit. leffons: firfte is to beare .. pacpently the rebukes of other persones 1 thoughe they be byle persons, for so Christ bare the blasphemous thefe. Second ii. is that we fuffer not the injuries of god at any tyme but harps ly to rebuke them : as the good thefe dyd. Thy the that we never iii. disperse of the mercy of god thoughe our synnes be never so are uous 1 02 that we have lyen in them al our lyfe tyme, by the exam ple of this holy thefe, whiche for one worde: was made the enhe ser. E. rre ritoure of paradile, as favnt Austen favth,

De tempoze.

T. A praper.

Jefu which for me wold be scornfully rebuked of one thefe and of the other wolde be honozablye confessed to be god: make me for the glorie of thy name to luffer pacyently the rebukt of eurl persons when nede requireth, and never to suffer thy ine furies, and also to posselfe the toyes of paradile with this holye thefe. Amen.

Of the passion that Christe had boon his mothers folowe and heupnes The . Ibiii. article.

He.lbiti.article is the compassyon of his mothers for rowe. for when Jesus bernge boon the crosse: se hrs mother fandynge by the croffe in great forowe: he had great heupnes therof, hele his mother (I lave) a mos ther la birgine singuler about all other mothers la meake mos ther lournge her some, about the love of all other mothers to they formes, and no meruell for the was the mother of god of the onely sonne of god, and therfore the had more sorowe for the pastyon of her sonne: than all other mothers can have for they? fonnes.

The Myrour or Blaffe.

fonnes, for at his pallion , the swerde of sozowe byd runne thos tome the foule of that most blessed virgine and mother. D holy biraine what behemence of compation and folowe byd almych ty god lay boon the and so oppresse the with beuvnes, be made the topfull and delyuered the frome all anguyshe and solowe at the bicaynall chylopinge of bythe of the moste swere some Telus: but nowe he paved the for both for nowe he put boon the all the theames and folowes of a woman travelynce with child. And when thou dod barnge forth the Conne | god and man: thou had areat tope, but nome when the bleffed frupte of the wombe was in thy fight / crucifyed and flapne: then was thy forow fare about all the paynes and folowes of a woman chyloriae. In fo moche that thou myaht wele fay that olde Roemy fayde: Nolite me vocare Noemi : fed Mara, quia amaritudine valde me repleuit omnipotens . Call not me Doemy that is favze and pleafant: but call me Mara that is bittter or forowfull: for almyabere god bath fulfplied me with bitternes and forowe. for this bleffed birgyne and mother of god, confiderynge and bepely weavnge in her herte all the paynes and pallion of her sonne Christ, moze , ned with hym moznyng, forowed with hym forowyng, the flore nyabe buto the croffe, that he myabte be all hole fired to her in ber berte that was fixed for her boon the croffe. This forowfull and lournge mother when Chiffe dyd fe; he was moued with great compassion byon her, the had compassyon of his passyon! and he againe had more forome for compassion of her forome. So bleffed lady thy sonne shotte at the the same arowe or darte of loue: that thou dyd hote at hym, and therfore he farth in his canticles: Vulnerafti cor meu foror mea in vno contuitu oculorum tuorum: Thou haft wounded my herte: D my fpfter, my fpoule, my doughter and my mother thou hafte wounded my hert in the light of thene even. And the interemener myght far the same to her sonne. Christe knewe wele the great sozowes of his mos thers hert, he knewe the beuines of her foule, and those folowes whiche the felte not at his birth: they were nowe doubled to her in his pallyon and beth . for her some in lyke maner suffred dous ble folowe bpon the croffe that is: for his awne passion and als to for compassion of his mother. And this forowe for his mother: was not his lefte fozowe, and therfoze coueniently it is affigned as a specyali article of the passion of Christe, for the compassion of his mother dyd greatly encrease the paynes of his woundes and pallyon, whome he dyd le stande nigh the crosse with a most lozo wfull

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folowfull, with weaponge even , great abundance of teares flos write frome her even | with a most heur countensunce | with a lamentable voyce and in all the powers and frenathes of her bo Dre : farntriae for great forowe and heurnes. Pet for all thefe panges : he fe her stande constantive and perfeuerantive / and also itrongly lyke a man never fivenge from bym. D howe ofte (suppose you) dyd that blyssed byzgyne sighe and sobbe / saynge D my sonne Tesus: who mave graunte to me in her felte . that favour that I mucht due for the 1 or with the. D my swete fonne Jelu ac, as pe wal le berafter in the Iriti. article. Dhow ofte (thynke you) dyd the lyfte by her birainall and thamefaste even buto those cruell woundes of her sonne, if at any tyme the withdrewe them frome the light of those woundes, or els if the myant beholde them for her continuall weappnae. Dhowe ofte tymes (beleue you) myghte the haue (woned for the bebemence of her folowes / for the fuffred more cruell forowes and pances: than the panges of beth, and to the lyuynge: continuallye was in dyenge | and yet coulde not dye, for the was preferued by her fonne that the Bulde not dye for his beth. And thus Christ when he le his mother and his disciple whome he loued frandynge that is: Johan the euangelift, commended oz affigned his mother Ego and to his disciple Johan layinge his thyzoe that he spake boon the Job.19. E. croffe: Mulier ecce filius tuus: Woman beholde there thy fonne. Who may heare Chaift speake these wordes without weapynge. De dyd not name her oz cal her mother: foz that fould have moch moze greuouflye tozmented her, after this Chrifte fande to hys Disciple Johan : Ecce mater tua : Beholde there thy mother. And when he spake these fewe wordes: both those. it. Detbeloued, that is: Darie and Johan were full bitterly thofe.it. boly marties kepte filence / for they? forowe was fo greate that they could not speake. And from that houre forward: this disciple Johan toke Marie as his mother: ozels he toke her in to his cute and dilis gence to proup de for her in all thynges as for his mother. This thy De worde or lentence of Chrifte: Mulier ecce filius tuus: 100% man beholde thy sonne (this Isay) was a worde of great dily? gence loue and picte, for as moche as Chrifte berng in lo great auguishe and solowes of death / wolde yet remembre his moste beur and forowfull mother, and prouple her of a fonne or miny fter to attende byon her to her comforth . And herin he taught bs ? to have compassyon of the afflycepon of our parentes , and to pro upde for them in they necessities. D swete lorde Jesuthy crosse and par

The Myrour or Glasse.

In meditas tionib" bitc rpicap.79.

mento yo bogmmy of napita Journ about got wigin yt she was whost im

£[ac.63.21.

in Bizig: 6

and passion doth torment the greuously but the compassion of the mothers forowe, is no lefte payne to the, and no merueil | D good childe if thousowe, if thousuffer and have compassion of the heuvies of thy mother, of her leparation from the, of her commendation to a itraunger. And here doctours done say and specyally Bonaucuture; that the sozowe that Christe had in the compallyon of his mother | was more intense and more greuous to hym: then the lozowe of hys awne payne and pallyon.

De mother of jelu stode by the crosse | She stode for the neuer feil by fynne, the stode to the great glozy and prayle of al women, where as his discovers that hulde have ben men of goftly frengthe & bertue byd flye awaye and leave they maifter alone. She onely abode with hym constantly in all his greuous panges and paynes! wherm was fulfylled the prophecy of Clave layenge in the perione of Cipyft complaynynge. Torcular calca= ui folus et de gentibus non eft vir mecum : I onely haue troben in the prease of the crosser there was not one man with me haupna compassyon boomme, but my mother alone the had compassyon and stode by me. And nat onely she stode by cause the dyd nat flyes but also for that in so great heuynesse of herte the dyd nothynge buseampnaly of bureliayoully but ordred her selfe in most gods lve behauour without any milozder in cryenge oz curiynge and fuche other lyke thoughe the fuffred in her herte all those pays nes that her some Jesus suffred in his bodge outwardlye. And (as we favo before) here the felte and fuffred all the panges that the escaped at the byth of her some Jesus. Of these. it. birthes Elac. 66. C 02 thyloynges [peaketh the prophet laynge : Anteg parturierat: peperit masculum: Befoze Mary the mother of Jelus hadde any panges or thrawes I the brought forth her sonne, so that the had her tonne without forome, then it followeth in the prophet: Nun quid parturiet terra vna die : aut parietur gens fimul & Shall the erth bipinge forth with papie all her frupte in one day, or all the people halbe brought forth or borne in one day . Pote wel thefe farnges. Firste the prophet spake of the birth of Christe which was without fozowe oz payne to his mother and with great top. But nowe at her leconde chyloringe where as at the pallyon of her some Tesus the brought forth all the electe chylderne of god at one birth, the had great panges and manyfolde folowes. And here note that this bleffed mother of mercy dyd helpe or affift the father of mercyes in this moste hyghe werke of mercye, and so with Chifte dyd regenerate and redeme al mankynde, and this

new sow Jungarous it is to Louis yould of your sourt it is if first general grown of it to partie from go for whom two Louis your wo Louis good and full the your lift of the Erwor of Louis to Dumnahis spood is an Eminat Instant in your low Louising you that of you full into misthoid. I make your ingin must be asset to have and say shoo this ut chird regeneral a rowoom all manking whomas when how form in sin of go runs of single man a stood in nood of a Savier us we want for your of your on this saluation has Luke 47 vorthe but if the say now foll by som as papely say shoo such noon of a succession. genera

Of Chistes pastyon. fol.C.rrvii.

generation was to the great followe and payne of them both; and herunco Albert farth though Barre dyd beare her conne getus in greate tope and without all papie: yet after warde whan fife dyo regenerate at the faithful people in faith that was with moch To so we and of this it appereth that Chailt dyd communicate bus habitely works to 918 mother this hygh werke of our redemption | tog he futted of or suppris 200 wich hym his padyon in her toule as we layo before. And note nie well here for \$ do not lay that our bleffed lady dyd redeme bs bycaute Christ or hym celle was infuticient, for to lay lost ware hereige. But I lay it pleased our faupour Christ to have his mos ther present at his pallyon , and there to suffer with hym in soule as he fudred in bodye, that to confequently as he is called the fa ther of mercy: 10 the myght be honozed and called the mother of our redemption might reant were bute the first condemparties of your regiment of our redemption might reantwere buto the first condempnation. for in our firste losse and perdicyon both Adam and Eue dyd syn, not with flandinge, if Adam had not synned we had not ben cons dempned, and therioze the onely synne of Adam was the cause of our perdicpon, but for almoche as Eue byd persuade i moue Ly fishene of chine and counfeil Adam to fynne, therfore we fay that we ware damp and frag Cutto demed by the palyon of Chaift, yet for as moche as oute bleffed is hymako a prolady was contentunge to that pallyon and also suttervoe it in woarswomen the her foule; we may fage that the redemed be with Christe. Se = Suitor ut Coult conolye that as Chifte redeming be by his pation: was made no sque Goone Sand our father, by the whiche pallyon I the facrament of baptylme! Gu by yo blood of wherin we be regenerate taketh his efficacitie and bertue, fo our bleiled ladge myght be called our mother bycaule chelukes red in her soule the same pation of Christe. Thirdly that after strongth of such Christ: we alshulte honoure the gloziouse virgen as our modre. Fourthly to the encrease of her merite. And fiftly that ppassion 4 of Thrift thuld be more bitter & paynful to him thorough the pres fence of his modee by whom he theweth his most hyghe charitie buto bs. She stode also for all other departed from the stablenes

ot fayth but the onely land therfoze it is fayde of her thus. D good lock thou hafte stablished thy testament byon the becde of Marie always virgin, for after the death of thy son thy farth onely remarned perfetely in the reason of the same birayn.

Nous popish Clasphony wrom mury

groat afletis in sor Soul a body in colo But to make gorsuttain morthoris is gradly Clinich a spil you way way so faver from an myodynywy is ordyne Christ and in gin wordy sle Dota wioyre

Dithe This Chapter gath a lange verent of y bluggliony of yo pupille who Dorogale from y Glory of Clinist an made y wage any a Jugas mainetic we de for Just with it soo spirite y may Just y wagen many a Jugas mainetic we for Just with it soo spirite y may Just y cause a Louthing of successminated as by inging Sulton of clinist & of we shall some so Sulton of chinist & of we shall some so successful as it show now more than a few months of the sulton of the man now the soul months of the sulton of suffering towns most the rought suffering towns most the rough soul sulton sulton suffering towns most the rough soultons and soultons of the sulton of sultons of the sultons o End Eou not booms god as wood as man

The Myrout or Glasse.

I Df the fozowe and compassyon of our ladve.

Iuc . 2 . E.

S the great clerke Alberte farth boon thefe wordes of Luke: Tuam ipfius animam pertranfibit gladius . The fwerde of forome that paffe thorowe then awne foule. It is the more true exposition and sentence when this pronowne derinatque, tuam / is refolued

in to his primitive, tuillo that this is the true lentence of the for lapd wordes of Luke, the Iwerde of lorowe | that is: the parne of the pallyon and beth of thy fonne (D byzgyne Mary) which he fuffred in his bodye: thall perfe and palle thozowe the foule of Intia Chapter pupully not at the birth of thy fonne, so that the lozowes whiche thou felt Sug w wigin foel not the felfe a mother; at his deth thou thalt fele them in moste paper Swoon yo by Madeland full and forowfull maner, so that thou halte knowe the felt then a you would to have had a chylde and to be a mother. Dur lautour Jelus her form sno foet as if sonne was to Marie his mother as her awne herte, and therfore Find for Jour Sub when he was borne of her: the felte as it halfe her herte had bene forn bepatra from borne and departed from her body. And as that thenge whiche is halfe without and halfe within, if that parte that is outwarte be pricked or hurte: the parte inwarde both fele the payne aftel as the outwarde parte. And so when Tesus the sonne of the byze ann was scourged and pricked with thornes, the herte of the glo tious birgyn/was in a maner also payned and pricked, and so in lyke,maner when her fonne Jelus was crucifyed and his herte pupuly Cultidamoru perled with aspere: it seamed to her as if her awne herte hadde ben persed with the same spere. Ind therfore god wroughte no by for going fire ded inwardle in that that the gloryous birgyn hys mother wous by fix y when the se her moste dearebeloued sonne hangynge bytwirte by gravin the workt wo theres | naked | wounded | scorned of all men | crucyfped | and deade, and then his herte perfed with a speare: It was (] pri. Beg. laye) a greate miracle that the lyued. for the wyfe of Phinees the some of Hely the Judge of Israel hearpnge that the arke of god was taken the bernge greate with childe: sodarnire felle to trauepllynge, and for the greate and behement forowe the whiche that the hadde for the takynge of the arche of god: the chylded and dred, and pet her foromes and greate papies

Two dota uprend sis

whad mirarla 4. D.

Of Chilles pallyon. fol. Crrville windy m

ware no thynge so behement and so greate as the souwes of the grands alar of bleiled birarne Mary nor mare to be common to be sourced by bleiled virgyne Mary, not ware to be compared to the folowes w wirging Swamm of the mother of Jelu / whiche dyd le the bodye of her lonne (fig flie Fragerik manne) the moste shamefull death / whiche byzgyne also the same night atter that her sonne was buryed: goynge tholowe the cytye of one forge the constant Dierusalem | weapte to bitteripe and pictouslye | that all bothe ? some distrigin has men and women that fe and herde her : ware pronoked to forowe shoofwallo fugt a and mournynge. Allo that moite encrealed her lozowes; that zo Suing to Bows of the dydde le hymat his deathe, so bette | wounded | in greate Ex smil han sinking thysite or dryneile | and coulde not helpe hym, and namelye so but & y wight some truellye racked byon the croile | there nayled | and after his deth wow me istrices is his herre peried with a speare. These ware her sozowes and walking by say how about threse the was compelled to entre in to an other mannes house, and there to continue in sozowe and mournynge. And to the mother of goo, the quene of heuen and the ladge of all 3 Jours in the blocks the worlde was sufferned with the almes and charitye of other 44 lex 50 5000 give men. But why wolde oure lorde suffer her to have all thefetris Cluptome in Culting bulacpons : bycause he intended to exalte her after her deathe as wingin yauson of boue all creatures in glozpe, whiche ercellente | fingular and by four study dak y other personal far and the wolde not grue to her for the merites of any work wegon six glay other perione (for the rewarde of glorpe | thatbe gruen after a go with a grue for mannes awne merytes and deserupnges, and not for any other andles nor sie promi mannes mergies) and thertoze he wolde have hys bleffed mos 1. any Growher ther subdued to harde lobours / paygnes / and solowes in her as for popull manife felfe, in the moste hyghe pouertye in extreme bilytye and dels it is what smiphore pection | in the moste prosounde mekenesse | moste pure chasty ding simple tye | moste persyte charitye | and in other lyke bertues and pays discussions ont the muchto so he the Comment of papers and forowes that worthy add a accommendation of the comments of the com the myghte go by the same ware that her dearebeloued some thowous rightsouther Jelus dyd. on a sieco: a so Galas filethy durys

pupity folia.

C ALeston!

If this article we mave lerne to have compaction of the as flyceyon of our parentes, and to proup de for them in they? necellityes accordyngive to the commaundement of god, honor Erod.er.B thy father and thy mother: and thys oure fwete fauyoure Chivit taughte bsbr his erample. And herunto farnte Auften farth: Sup Jobs The tree of the croffe byon the whiche the mebres of Christ ware trac. C.tic. napled p.ii.

propiete Dollary of northing of program to pringing munitating soil

The Dyrour or Glasse.

navled at his beathe, this tree (I fave) was also a charge where in our Doctoure and mayfter Chapfte fatte and taughte bs. And a man to confoune bym felte to this article foulde have compass Ipon of the mother of Christe, or as I mape fage: of his owne Dearbeloued lady and mother our bleffed lady Marie, as Christ happe companyon on her, and then prave thus.

M. A praver.

papily are no at ulk falsly (hougher) wyouws suy thoy worky watery 2 go wwo & Solectors En Eow Hay my of Comaldies my for protoruets > 1 sypt from all wrusity a provide

Telu whiche for me crucifyed / hauynge compassion of in mothers folowe and compalipon wolde diligentive commende her to thy dearbeloued disciple Johan, and also com mende hym to her, I commende me buto the and also all myne in that taythe and love that thou commendefte them togyther: meakelye belechynge the, that for the tendernes of lo great loue: thou woldest make me to come truelye and perfytely to thy loue. and thoroughe they prayer and commendation I mave be pres ferued and kepte frome all aduerlythe and perpli, in the perplies and daungers of this worlde and lyfe. Amen.

T Dowe the manhode of Chapite compleyned hym felfe to be forfaken of aod The lir, article.

₩at.27.£

De .lir. article is when Chaple larde hom felfe to be lette and allo foglaken of god. As the euan aclifte laythe frome the fyrte houre of the daye bno (1) to the neynth houre, that is frome. rif. of the clocke onto the at after none, there was a greate derkes

nes ouer all the crthe, for the fonne was in an bniverfall eclyp fe, whiche was agaynste the naturall disposperon and order of the tonne for that tyme, and therfore it was done by miracle. Miabe cint and by the onelye power of god . And hereunto faynte Auften tace dec. ca. faythe for as moche as the unocente lambe Chaple, the true some of Austree dpd lufter the eclupse of deathe, therfore thus bisible some the mote clere lyghte of all the worlde, haupinge compassion of his creatoure and maker: withdrewe the beames of his lyaht and hyd hym felfe | as thoughe he burft not or wolde

15.33.

Of Chaistes passyon. fol. C. rric.

not behold his maker hyngynge boon the croffe, noz fe his most byle and bytter death. And then about the . ir . houre of the day our faupour Jefus cryed with a greate and lowde boyce. And that was (as Symon de Callia Cayth) for he luffred greate to? Libro, riff. mentes and paynes. Also for that he suffred greate wronge and inturie. De cryed with a great voyce of the bodye but that was moze by the vertue and power of his godhed: than of his mans hed. He cryed with a great voyce tor the great paynes that he fuf fred myght not prenayle agapuit hym; but at his awne wyil, De cryed with a great poyce that they myght heare hym and knowe hym hyngynge byon the cro.le, and at the poynt of Deth; whom they wolde not heare swetely and denoutly preachinge: but ras ther with a froward a obstinate mynd euer despysed hym. Tesus cryed with a great boyce and ipake his.itii. word boon the croile faynge: Heli heli lama hazaftani: Thefe be wordes of Debrewe Mat.27. f and thus they be fooken in latyn ! Deus meus deus meus : vt quid dereliquifti me ? Dy god my god: wherfoze hafte thou left oz foze faken me . Thele be not the wordes of the godhed of Christ: for that fuffred no payne it is bapoffible, as if the fonne beame fould thene boon a tree, and one person toke an ar or hatchet and dod kut that tree: the fonne beame foulde in no thynge be hurte there by, and fo in lyke maner though the body and manhod of Chaift fuffred great paynes and deth; pet the godhed therin was in no thyng burte i ne yet fuffred any payne, but Christ spake thus toz his manhod whiche then feamed to be forfaken of god for it was Subdued to intollerable paynes and most shamefull Deth . Chaift was lefte in great paynes that therby and for those paynes we myghte be conforted of god. It was done by a greate miracle that the glorie whiche was in the hygher porcyon of the foule of Chapite | byo not descende and redounde in to lawer parte of the foule: but was suspended and letted: so that the lawer parte fuffred all paynes almoche as is possible any creature to suffer without death, for it was hollve lefte to it felfe without all coms forthe, whiche was not in the holpe marties in they marticoom and beth, for the comforth that they hadde in the hygher porcyon of they louie: dyd redownde buto they lenfes, fo that they mar tyzdome and paynes was no greate payne to theym, but with greate love they fuffred them, as it appereth in the lyues offaynt Laurence / Aincente and many other. But oure saupoure Telus hadde none luche consolation in his senses: no helpe of p.iii. anp

in forst word

The Myrtour or Glasse

any persone, but all lefte to suffer what so ever was put to hom. and that to the extremitie. And thertoze he compleynethe hym felte to be fortaken of god , whiche myghte not in dede be lette of god / foz the godhed was ever toyned bothe to the foule and also to the bodye: but this he spake for us , for he knewe that many of his electe membres thulde come to fo greate tribulation: that it thuld feame to them that they were betterly forlaken of god. Row bleffed be our dearbeloued and most emercyfull sautoure felus. whiche frast in his awne bodge toz bs and nowe allo in bs and with by it pleafeth hym to fuffer our tribulation : for the tribula tion that we luffer to justyce and for god, he reputeth it as hys Pfal.r.C. awne tribulation foz he latth: Cum iplo fum in tribulatione: 3 am with the good person in his trouble, and that is I that we bulbe more furcive and taythfully trufte in hpm . This payne when he land hom felte to be forfaken of god: was mofte greuous payne to hom aboue al the other, for without this leaunng: there bulo have ben no payne, for who fo is conforted by god: there is no toment that can be papirull to him. Chaifte lapde twees: 99p god, and that was to hewe the vehemence of his fozowe both in foule and in bodye. And herunto fagnt Bonauenture fagth. De crued with a great boyce for he felte great forome and specyalip for the areat unkyndnes of man, for though he fuffred for al man kynde: pet there were very few present there that toke frupte ther of at that tyme, as the thete that hange on the ryabte bande and the glorious birayne that was full beupe there by the croffe, fo that our lozde myaht wele fay: Why have I so baynly and with out trupte subdued my selfe to so many areat paynes and to bethe D bleffed lady what folowe had thou when thou harde the fonne crye fo. He cryed also with a great boyce, for the synne was great whiche was the cause of all that miscrie, those paynes and beth. for as faunt Ambrose saith: De wepte and sorowed for the sunne and miserie of them: whose nature he had taken.

Ma Lesson.

If this article we may lerne howe to have a recourse to our loade in all our tribulations, and by our prayer compleyne and thewe to hym our defolation, that it wolde please hym to bes holde our troubles and helpe bs, for so our sauyour Christ in his troubles and folowes / cryed buto god his father / faynge: 98p god my god why halt thoufoglaken me, whiche as the glole ogot narv

Suppfal.

21.

narie farth) was not onely a compleynte : but also a prayer, as it appereth in the platme of the whiche thele wordes be taken for there it is lapo thus : Deus deus meus respice in me quare . &c. D god my god beholde me | why half thou forfaken me . Alfo favnte Daule speakinge of the prayer of Christe: seameth to speake of this praper lapinge: Qui in diebus carnis fue preces cum clamore valido et lacrimis offerens: exauditus eft pro fua reuerentia: Dure fautour Jelus in the dayes and tyme of his mortalitie offerynge prapers to his father with a greate crye and with teares: was harde for his reverence.

Bla.21 iurt irrantpret.

Deb1.5.13.

C. Apraver.

Lorde Jesu Christe the sonne of the lyuyng god whiche at the.ir.houre of the day for me most wretched hyngynge be pon the croffe | cryed to thy father with a great boyce faping: He li heli lamahazastani: Chacis: My god my god why haste thou forfaken me: graunt to me that in all my trouble and anguy fibe I may cry to the my lorde god with the greate boyce of my herte that so thou never suffer me to be reproved as lefte and forsaken of thy mercy. Amen. Simen.

> Thowe they gave hym to divnke: binegre or afell. The . lr. article.

De. lr. article is the drynkynge of vineger, for Telus af ter all the forland papies and labours beinge thurstye or drye (for then all that was written of Chryste in the lawe of Doples of in the prophetes | ware fulfylled. ercepte one that was writen in the plalme: In fiti mea potauerut pfal.68. me aceto: In my thyafte they gave to me bineger to daynke) ther fore Tefus to fulfyll all the scripture : he savde: I am dive. Pot to to be understande, that Jesus therfore was thirsty and there fore they gave to hym bineger to drynke; bycaufe it was so wry ten before by the prophet: but bycaule god knewe longe before ! that Chapfte foulde be dape, and also that the Aues or the faugis ours hulde avue hym bineger to daynke, therfore our lord wold have it writen by the prophet, and so in this thirst of Christ that scripture was fulfylled, and so in lyke maner bnderstande all the other propheties of Chrift. Chrifte lapd: Sitio : Athprite. Iohan. 19. And this was his, b. worde that he spake on the croffe, for after

Ind: viword

hislona

The Myrour or Blatte.

19fal.21.

Aufi.xx.13

his longe and continual labour and payne had all the night before and also that same day buto. iti. of the clocke at after none. also to; his effulyon and meddynge of so moche blode, and for handpage fo longe boon the crofte in the heate of the day, it was no meruell thoughe he ware dive, and of this the prophet alfo Capth in the perion of Chaite: Aruir tang telta virtus mea: et line gua mea adhefit faucibus meis : APp bertue or frenath of my bos by was as dry as a fhell, and my conge clyued fast to my chekes tol olynes, and therioze he myghe weie fave: Sicio. I theift, for they that be let blode: be more dive then other men. but our faur oure 4 e.us was let blode that dave, both in (couravna, beatona crowning with thomes and crucifying, befodes his I weating. therfore it was no meruell if he were dive. Saynte Bernarde entrearying this article tayth: O good Jefu why doft thou crye and fay: Sitio. I am thrity. Doit not thou knowe that thene ad ucrfarges wyl ministre and grue buto the: binegre for thy dignik where as thou gave them daynke in the deferte when they were thiffie : and he answered in the perion of Chaifte sange: I thrifte and feruently delive the convertion of funners, the teares of penaunce / of compunction / of compassion / and of inwarde denotion. I thyest your helth and the redemption of all soules. Therfore that Christe doo here expresse his greate dipues | was not without great mifterie. For he byd notiay: I thurst, for that he despied any wone of per bineare, whiche he knewe that thep Quide apue to hom . But what danke (suppose you) dyo he des Tyze, which is the founten of the lyuely and hollome water, the begine of lyfe , the rouer of all pleasure , the floode waterong the heuenly paraoife. Surely be theifted and delyzed our helthithat is: by his thyaft he delyzed our thirst, that is that we shulde des fuze and thus fl god the well of lufe. Also I thus (fauth Chaift by faynt Bernarde) all you that goeth by this way that ye wold attende and fe if there be any forowe lyke buto my forowe I that by compassion pe myght kut your hertes | for this day my herte was opened for you. Daood Iclu, thou complayment of thy thyafte: but thou speakes not of thy crosse: thou suffrest pacyents ly the crowne of thomes, thou forgettest all thy moste greuous woundes and despylyinges, the Jues and the gentylies they thirsted thy blode and therfoze they crucifyed the but thou thy? fed they helth and therfore thou wold dre for them, as if Christ thuld far the helth of your foules both moze tozmente me: then all the paynes of my bodye. But whan Christesayd: Sitio. A thyilt

Of Chilles pallyon. fol. C. rrri.

thiff, anone they gave to hym no good noz hollome daynke: but bineare, for as the enangelift farth : Erat ibi vas aceto plenu. &c. 300.19. f. There was a bellel ful of bineare, and they fylled a fponce with the bineare and wonde it aboute with plope and fastened it to a rede and so put it to his mouth. This they dyd first for ther by was the feripture fulfylled that fayd: In my thirft they gaue pfalm.68. me binegre to daynke. Secondly to fignifye the malice of the Aues whiche went out of kynde from they olde holy fathers, for as faynt Auften fayth: The Jues ware as binegre beclynynge Sup John frome the good wyne of the patriarkes and prophetes, in to by neare that is in to malice and crueltye, haupnae craftye Decepts full and malicyous hertes. Thefe Jues ware conveniently fice nifred by that bellell full of bineare | for they were full of iniquis tye | haupinge they; hertes lyke to a sponge full of poozes o; hoos les, so they, hertes ware full of many falle deceptes and maly,

trac. C.rir.

Ma Lesson.

If this orticle we may lerne to beware that we do not offer buto Christe to drynke bytter wone or mirte with gall. for as then the Aues and faugiours byd to Christe: so do nowe a dapes eupl chaiftians que to Chaift a bitter daynke : fog where as Christe thirsteth and despreth the helth of they? soules, they offer to hom the bytternes of they? synfull lyfe. Tho chaiftians that beleue wele and werke or loue eupli: they grue to Chapite wyne mirte with gall, for they mirte the wyne of true fayth with the mirre or gall of eupli conversacyon . in as moche as by they? euph lyfe: they sclaunder the church and specyally nowe a dayes euyll pzelates, our lozde amend them. This mirtyng of dzynke may be also taken in a good sense, As ye that se in the prayer for lowinge.

M. Apraper.

Telu whiche thirstynge our helth wolde have bineare and wyne mixte with mixte and gall offred and gruen to the to dipnke: make me worthelpe to offer to the the wone of denotion mitte with the mitte of mortifycacyon of my fenfualytic and with the call of contricton for my fynnes, a that I neuer drynke of the vineare of infidelitie or of sclaunder , thoughe I take of

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any iclaunder, that is: luffer wrongfully any iclaunder. Amen.

The confummacyon and end of the pallyon of Christe. The Arianticle,

300.19.5.

He.lxi.article is the end and confumniacyon of the hole pallyon. for when Jelushad taken or talted of the by negre. He spake the .vi.worde vpon the crosse saying exceptions again to the talk.

Confummatumeft: It is Done og ended , as it in the taft, pinge of that vinegre the fulnes of his pallyon and papies was confummate and ended, ozels that tallyinge done: all that was prophecyed of Christe that he chulde fuffer: was ended, onelye Dethercepte. And therfore as our heed and capterne Christ sufe terpinge the bytternes of his pallion for oure lynnes perseuered and continued pacventive buto the enderthat is buto that al that was spoken by the prophetes and scripture that he fullde suffer ware fulfylled, fo we (if we will be the membres of this heade) Hulde continue in perieuerant pacyence in all oure aduerfytyes and troubles; to that we myght come to the ende of all our trous bics, our moit benigne fautour Jesu beying our guyde, and that wenipghtlay with Chatte: Confummatum eft: That is: With thy helpe Jeiu and not by my bertue, I have faught a good bas tell or fergut. I have ended my courle and kept my farth. Then a thyinge is layd to be confummate: when all together is perfyte ly ended and gathered to gyther as it ware in a fonime. So our faurour Chrut after that he had fuffred all the paynes that be spo ken of before in the .lr articles . so that there was no more to be fuffred but death, then he gathered all them togyther as it ware in one heape or fomme, and so offred them al to his father saying: Consummatum eft: That is to fay: What so cuer scripture sapde that I Chulde fuffer: I have bone it perfourmed and ended it. The werke of my pallyon is ended whiche I offer to my father for the redemption of man kynde. Aoz this confummacyon was without naturall payne, as if a man hade passed many greate perviles | daungers | and paynes | he can not lyghtly remembre and recompte them without a grudgynge to the bodye thoughe on the other parte he be glad that he hath to escaped them. Suche a payntull horror and grudgynge had Christ at this remebrance and no meruell for he was as yet hanginge boon the croffe to his no small payne, and also this remembraunce and consum? macyon conterned in it felfe virtually al the forfaid articles of the pallyon

SedaTim.

Of Christes vastyon. fol.C. rrrii.

passyon of Christ , whiche all in summe he noted when he sayde: Consummatument: It is ended. And therfoze this consummacy. on both conveniently make a specyall article.

Df this, bi, worde: Confummatum eft .

De.bi. worde that Christ (pake upon the crosse, that is Confummatum eft: It is ended, was a worde of greate perfeccion i notinge therby (as we land bes Ditoze) that he had done and fuffred all thyings which he ought to do or fuffer for the redemption of man.

And that is declared by this example, a good philicyen wyl thus order his pacyent, whose helth he intendeth. First he well grue or affigne to hym his dieat. Seconly he wyl caft hym in a fweat. Thyzoly if these be not sufficeent; he well let hym blode, to con recte the eugli humors. And fourthly he wal grue ham a pocyon to anoyde all the enyll mater that is the cause of his sekenes So our lorde Christe that he myght cure bs from the infirmitie and feakenes of fynne: he fyiste kepte a dyeat / for he fasted .rl. dayes Secondly he swet blode for bs. Thyrdly he was let blode in all the partes of his bodye | when as he fhedde his blode without weight or meture for that his bodge hanginge boon the croffe: was as daye as a freehand. Hourthly and laft not content with all the other medicynes: he toke a most bitter pocyon, when for to cure oure synfull sekenes, he toke vinegre and tasted therof, and therfore he fand conveniently : Confummatument : 311 thyns ges be fulfylled that I chulde luffer for the helthe of man. And thus after that he had fuffred in all the membres of his bodye the tharpe dartes of moste bytter paynes and pastyon, he myghte well fay the wordes of the prophet: Repleuit me amaritudine: in= Tten.3. 3. ebriauit me ablinthio. De hath fulfplled me with bitternes , he hath made me dronke with wormewod, and so in his pallyon he dranke a bytter pocyon and that to cure bs.

Ma Lesson.

If this article we maye take this lesson , that in the ende of every good werke that we do, whiche hath diverse actes and partes: we fluide gather them togyther as it ware in a fome and so offer that good werke to god, and so comonlye we ble in all the ferupce of the churche for ever in the ende: we conclude

nost in yo chapter of you man work of closes it is traished you suporthood Roministy (who not content to the swaring of hath thus this words nowtood of this said bono und Sufford Juli things we's so wages to doos suffer buy rodomphin of must) but will this lower of wood and In I mitually yether bugst for or your works in a sum so offer of your nowho to good.

The Dyrour or Glaffe.

with a collecte, whiche is lo called for asmoche as in that praver all the office of feruice faid before, is as it ware birtually gabred and conterned in that ortion or collect as in a fumme. And to this worde. Confummatum eft, 15 as it were the collecte of the hole pals fron of Chaiff buto his death. And a man to conforme hum felfe to this article: (buld remembre breuely as it were in a fumme all the forfande articles of Chipites pailton, and fo apue thankes to all myghtie god for them, and pray as foloweth.

C Appaper.

of shoy Dosore star mand world as Chron suttings sus

Coon is project hiraged Telu whiche, offering the consummation of the hole pale from as it ware in a tume to god thy father for we, byd fay. Confummatume ft. ic is ended: ataut to me that I may tewly cons fuminate and ende all the good werkes and paynes that it wall please thy grace to werke in me and by me, and so ended : to offre them with one thankes binto god the tather, by the. Amen.

> Of the yelding by of his foule of the Death of antite The. Iru article.

De. Irii article is the death of Christe, for when Christe tad lapbe It is ended: then he cripnge agapne with a greate boyce tapol of no necellite, but for our example)

2 milus

Bala.z.D. 10cb2.5.13.

Pricto Cup Mat.15 .

. ter in manus tuas comendo fprittum meum. Jather . 4 Luce.23. I commend my spirite in to thy hander. This was the bit and last new punish from & sid worde that he spake boon the croife. And by this saying, he wolde think all souls wil a declare buto be that the foures of holy layntes; be in & handes of power of the world god after they departing from the bodye, wher as before y tyme chain dyou for thom to all the foules ware in the hande 4 power of hell. And by this his Roborn Homow of commendacion he commendeth to his father all his electe people for we be his menibres as laynt Paule layth. Omnes vnum fumus in Christo iefu. We be all one in Christe icfu. Which in the dayes of his mortalitie offeringe prayers to his father with a greate crie and tearcs; was hard for his reucrence. And this worde fand and prayer made: he bowed downe his heade, and fo gave by his fris rite. In criping, weapping, and plaing as the glose layth, we that be crthly or made of perthedo ope or give by our spirite with out any boyce or at most a foste or small boyce. But Christ & camme from heuen: he at his death eralted his voyce, and cried with a aceat and lowde boyce the that is not moved with this boyce: is moze

Of Christes pastyon. fol. C. rrrist.

moze heup than the erth, moze harde than of stone, and moze close and flynkyng than dead menes graues, for all thefe ware broken, moued and open by this boyce. And note here that amonge al the papies that Chipft fuffered: this papie of death was most warve and paynefull for as the Philosopher layth. Death is the molte 3. Ethi. terrible of all terrible or fearefull thynges | and that is for the nas La.vi . turall inclinacion that the soule hathe to the bodye. But there is a more special cause in Christe for as Damasten sayth. Dis god: Lib. z. Ca. hed was buit and knyt, bothe to the foule, and also to the bodye, xrvii. and therfore, that separatio of his soule from his body: was most paynfull to hym. Chapite enclined and bowed downe his heade: to theme buto bs. iiii, thynges, that is. fyzite the greuouse and i. heup burden that was laid boon him. A man that is ouercharged or oppressed with a new burden; is wonte to stowpe and bowe downe his heade. But Chaifte was oppressio with the heup bur. Den of our lynnes as fait Detre fapth. Peccata noftra ipfe pertulit in corpore fuo fuper lignum. Chiffe bare our frines in his bodye fcoo. D. boon a tree, that is the croffe. Also Christe fayth by the prophet. Conuolute funt iniquirates et imposite collo meo. The iniquites 02 Tren. pio: fonnes be folden of lappid by to gether, and laid byon my necke. E. and therfore no meruel though he bowid to were his hear to thew buto be what heup burden be bare . Secondely he enclined his it. heade to thewe his pouertie, for Helus the fon of god at his death was so poze that he had no place where to reste hishead, and there fore he bowyo it downe. Thyroly to thewe to be that meaknes is iif. the way to glozie everlastyng. Derunto Dugo sayth. We shall res turne buto the heuenly cuntre; by the wave of meakenes. And the wifeman layth, Viam fapientie monftrabo tibi. &c. I thall theweto \$20.4. 13. the the way of wisoom, and I shall lead the by the pathes of equis tie: which when thou arte ones entred in to: thy feet shall not let, ted nor thou running that have any let or obstacle. This wave is the bertu of meakenes, for as Chrift farth, Qui fehumiliatiexaltas bitur. De v meaketh hym felfe halbe eralted , zas v phet fayth. . Non habitabit in medio domus mee qui facit fupbiam. The prowe person shall not dwell in my house. forthly Chryste enclyned his heade to grue thankes to his father for the bictorie he had, for by his death: he distroyed death. And hereunto saynt Paule sayth. Absorpta eft mors in victoria . Death is Destroped by the bictorie 1. £ 01.xb. and triumphe of Chapft. And in the fame place. Deo gracias qui fe 3bidem . cit nos vincere in domino nostro ielu Christo, Thankes be to god that bath avuen to be the victorie over death by our lorde Ielu

Zuc.18. C.

Pfal. C.

IIII .

Sup Luca Chaift capi. r. 1.

The Myrour or Glasse.

Thiste. And note here after summe wetours, that the same houre that our fyzite adam dyd synne our seconde adam Thinks gave up his spirite, and so the same houre that the syste adam by his synne subdewed hym selfe and at his posteritie to death, the same houre this second adam by his death distroyed death eternals so that none of his electe chyloerne shalbe subdued there buto. And the same houre that paradise was shyr frome our syste adam; the same houre Thisse openyd paradyse to bs.

(a compassion and a contemplacion of the death of Christe.

Scdo. regū primo. D. Plal. C. rir Dcb. 4. C.

Avnt Bernard entreatynge this article fauth on this mag ner. I am fory and have copalitou ppon o my lorde, kong i hupiter and father yea my good brother and moft beloupd felu. more amyable and to belouve about all women whose arome or part bath not turne backward , thone arowes ben bero harne ! thy doctrine is valiant and myabite, thy fermon and worde is quicke and leuely of moche efficacitie and bertue, moze perfynge than any two edged (werd / entryng thozough, even to the Deuis dying a fonder the foule a the spirite. Also thy implo neuer relined from the batell, for thou halte crowned by with the shylde of thy grace and of thy good well. The ipear of thy prayers neverturs ned bac hoid, for y praved for thy enemies y they (buld not periff). How moze then bolt thou prave for thy fryndes and faruauntes. Thou art ftronger than the lion, yea thou art flion of the tribue oz stocke of Auda, that haste overcumme the raumpyng lion that runnyth all ouer, fearthyng whom he myght deuoure, Thou art more swyfte than the egle. For thou as a giant had great top to runne in the wave to fulfyll the misterie of thy incarnation. bnto the tyme of thou as an egle dyd proudke thy byrdes to flye. Thou speed the wriges of thyne armes about boon o crosse, and flying ouer bs: thou toke bs/lefted bs bp, and bare bs bpon thy holdes with areate Arenaht: buto thy holie habitacle buto the housbold of thy father, where, for the fedyng of thy Gepe and drame, that was lofte, and by thy pallion found agayne; thou madelt a great feast and soyfull to thy fryndes and nevalboures, thy holy auns gels, making to them greate toy for the convertion of a penitent funce. And though thou be suche a myghtie and noble pson pet thou wast condempned buto the most spamefull death, and so thy spirite commended in to the handes of thy father, and thy heade enclined

Apoc.s. 13.

Pila.pct .

Bfal.rbiti .

5.£.

Euce.15 .23

Of Christes vallyon. fol. C. rrriiit.

enclined and howed downer thou caue by the fritte. Dall ve that delyze to for in our lorde cumme I beleach you and forome with me. Take bet and behold our myabtye and ftrong Dauid. how he is all to rent with wheppys behold hym, whom we most defire, and whom the aungelles defire to behold, how he is flavn in our batell. Wher is thy red roly colour, where is thy beautie, where thall thou funde fayrnes in thy broused bodye. Behold our Dayes have decayed and fayled, the dayes (I fay) of our most bes nigne Jein which onely is the day without all derknes. Andhis bones have wared drye as a fier brande, he is cut downe as the wal, f. t. graffe; and his hart bach wydred away, he was lyfted boon the croffe and bery areuoully burt and broused. And though he was thus thamefully and bilenoully araved outwardly; yet he kepte his beautie and favines inwardly. Therfore favnt not for hym in thy trobles, for the Aues and gentylles that fee this person hand aying byon the croffe (which in hym felfe was more beautyouse than all the chyloerne of men)they (I fay)onely beholovna out; 19 fal. with. mard thonges: fee hom hauping nother beautie ne vet fairnes. for his face was more lyke to a lepre than a clene man, and all the dife policion of his bodie was then bery wforme and foule to beholie. pet of that Detoimptie of our redemar; dpd ellew and flew out i the price of our beautie of our inwarde beautie I mean In parte the have the wed but o you now the Deformitie a blaknes or fowle hes of the bodie of moste ampable Hesu, but his inward beautie there is no man that can reclare for in him restith and inhabiteth the hole duinitie or godhed let be therfore be contented to be me formed in our bodie out wardly with our fautour Jefu Chamefule ly peformed let be conforme our felfe in our bodye to the body of our true bine Chaift: that he myaht reforme the body of our more talitie buto the bodie of his clerues and glozification.

O beath most to be beloupd. D passion of Christ, most to be des fired. D merueloufe mifteries, what is more merueloufe that that peath thuld and lyfer wondes: thuld cure and heale, blode thuld purifie, and that lozowe: fould enclame and kynole loue? The opening of his ly de: both cople & joyne hert buto hert. Allo what is more meruelouse than that the sonne in the eclipse or Darked by clowers fould fivne more clere and broant the fier extincte. doth more enflame and kynole the hertithe Chameful paffion both glos rifie and make glozioufe, thirft or drines; maketh one dronke. Pakpones: doth cloth with the garmentes of vertue, the handes

faft napled: Doth louce bs/his feet napled: Done make bs to rune, Z.ii.

The Dyreour or Blasse.

Christ veldying his spirit: doth grue to belyfe, he diying boon the

tree: doch call vs to heven the fonne of god is lead to death, he is Imisen/buffetid and beat: that is our bictozie, he is crowned with thornys: that cam to breake the thornys of bur fynnes , he was bownd: that low leth them that be bounde, he was hanged bpon a treetthat repleth them that be fallen downethe well of lyfe: hath vinegre offeryo to hym for his drynke | health is wounded | lyfe: dieth, pitie is courged for the funner | wildom is mocked lyke a fole/treutin is flagne as a lier, Juftice is dapned for a wicked pers fon mercy is vered for an intidell, swetnes is made dronke with gall, life is deade for the deed man. All this is the faying of faynt Austen. By the premisses pe may percepue that Christe suffer death the fuffe and ryghtuouse: for vs unryghtuouse, he suffed death, for butufte perions, by butufte persones, with butufte persones, with butufte persons fons, for briufte causes and brider briufte judges and also with buiufte paynes and tomentes. Beholde therfoze thou denote foule in to the face of thy fautour Chift, and fee in hym/ how he dyd beare and suffre the papie of the crosse that thou shuld folow hom in beatong the croffe his bodie was naked, for our example bul clirich luke is to that we is ulo make our confestion openly of plainly and nakedly morgos whe sact sing to our golflyfather without all cloking or hydring and exculping of our lynnes this armes was fored abrode boon the croffe reop to embrace the in a token that he wol gladly recepue the buto his ug for Confession of & Stace, if thou for take thy lynne, he was fast nailed both in hances sin b night, fattor and feet that thou huld perfeuer and continue in his love and ig a popula histor dut tedemution. It no the light to the price of

pupils Imitate Christ in Coaring a longs of word for gim a Confou sis numo Coforo moro

Dermonc.

C. riii .De

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wow my bottom MANUAL SACTOR SA

W Bere folow, fii, lestons.

He frille lellon of this article is that we bulde dre with Chailte, that is from the worlde and synne if we wyll lyue Scoa Zim. with hom in glosie eternall. And here buto fagnt Paule fagth. Bi commortui Tumus cum Christo : et conuiuemus . If we bye 2.£. with Christe we wall love with Christe. And in an other place, Cololiz.a. Mortui enim eftis et vita veftra abscondita eft cum Chrifto in Beo . Pe be deade fromme the worlde and all bapne

bayne of transitorie thrnges, and your lyfe is hyd with Christ in god. The fecond lesion is, that it is bery good and profitable, to it. tay denotely thoie.r. plaimes, comonly called the plaimes of the passion, which Chailt sayd in his prayer hanging boon o croile for without doute, who fo reaces or layes them revoutly that find great conforthe. Thy olie every christian at his death shulde ble iii. and keape the forfact. b. thynges, that Christ byd at his death, he byd pray, crie, weape, commended his foule to his father, and gaue by his spirite. So we at our death Mulde pray creto our lozde for his helpe, at lefte in hert, weve for our fynnes by treme contricion/commend our foule to god, and to grue by our fritt, that is with a good will to dye and to to conforme our wyll to the will of god-A man to conforme hym felfe to this article: may ofte remembre thefe lellons with premites land in this article, and pray as toloweth.

I ALesson

Blissed Jesu which for me, dreng byon & crosse, dyd conmend thy foule to thy father: graunt to me that I may fpis ricually to ove to the and with the in this life; that it wold pleafe the at the houre of my death to have my wretched foule recomens dyd to the, which lives and reignys with god the father and the holy about world without ende. Amen.

> The opening of Christes lide and hert with a spere the Iriti. Article.

De. Iriti. Article is the openynge or wondyng of

Christes hert with a spere. for at p death of Christ Mat. 27. F there ware thewed many miracles, as patknes of che lone, p cuttyng of p verle in p temple, p rentyng oz breaking of the stonys, the opening of the monus mentes or graups, the convertion of the noble man and capitern Centurio the convertion of the thefe z of many other, that feyng these great thynges that ware done, knocked boon there breftes ! in frane or token of penaunce, and returned homewardes, his moste heur mother there abidyng with a fewe women with her. The Jues then bicause it was the sabboth eurn, that the bodyes flyulde not remayne byon the croffe on the faboth day (for that fab. 101. 19. A. both day was an high day and feltfull with them they I fay bes Z.III. fowght

The Myrour or Blatte.

Ero.rii. 18 3 ob.19. f.

a project logoses but of wirhes of poblood of clinet now number hyor of pupily for to womono's to us

> Buper bift. 2.4.fent .

Eponopupuly would blo usord Suy nevitining for us use so mon Hion marky withou will spoulo to hortes in wit wo stule soo nuro of her Einle

lought Pilate that they legges myght be broken and fo taken downe of the croffe , then camme the lawquours and bake the legges of both the theups. And when they camme to Jelus, and faw that he was deed alredie: they brake not his legges, for as the leages of the palchall lambe ware not broken; no more ware the legges of Christ, that is the true lambe of god, and in that was the (cripture tulfplied that fatth. Os non comminueris ex eo. De thall not breake a bone of hym. But there cam one of the lawgis ours with a spere and opothrust Christ in to the side and touth with there came out blode and watte. This fawator was called Longius and he was blink of at left his light was but weke and what tyme he had thrust Christ to the hert with his spere: P blox tunning downe by the speare buto his handes, he not knowing the vertue therof) touched or rubbed his pen with his blody haves and to had his tyght clerely gruen to hom. Alto of this blode and watre; all the lacramentes of p churche have they etticacitie bers tue and frenght, as by thepz meritoziouse cause. As the mapfter of the fentence fayth and all doctours. And though at that tyme the deed bodye of Christ could feale no payne; yet ? Jues did this thing of a great malice and to the great rebuke of Christ, for thep ware not laciate and content with the obprobries | rebukes and paynes that they put hym to in his lyfe: but that also they wolde put hym to moze and so persew hym after his death. And for that cause this wondying of Christes spoe is taken here for a special article of Christes passion, for all p cruelties, chames and respites that be done to b ded corpes or corfe/be acompted as if they ware done to the persones spuring. As somtome the bodyes of teed persone fones: be drawen/hangyd/headyd, quarteryd, oz burned: foz the correction and punishment of luche defawtes as those persones dyd in ther lives. And though Chaift that tyme deed, felt not that wounde of his lyde: pet the blellyd virgyn his mother felt it, foz make y wayou from that spere then dyd perle her most sozowiull soule as saynt Bers nard farth, truly. D bieffid mother, than the swerde of sozow did perfe thy foule: when that cruell spere openyd thy son syde, after his death. His soule then was not present with his bodye. But thy foule myght not be exparted from it, foz & foule is rather there where it lougth: than where it apuith life, \$10 not without great cause, we say that thou art moze than a martyz, for the effecte of compassion in the: dyd exceade the fealing of all bodilye papnes.

Of the miracles that ware done at this tyme: we chall speake, in the beginning of the third parte of this mparour boke oaltreatelle.

Of Chailtes pallyon. fol. C. rervi.

If this wounde of the lide of our loade, the denote and holy faynt Bernard faith thus. D good Telu, thy fide was wou ded and openio: that we myght have entrance or a way to cumme to the. Thy hert was would othat we absolved from al outward trobles and bulines myght reite and abyde therin. It was allo wounded: that by that bilible wounde: we myght fee the multible wounde of thy love/for who so ever fervently louith, be is wouns ded with love. And how myght his burnyng love be moze clerelie and openly declared to bs; but in that y he wold not onely have his bodie outwardly woundyd: but allo haue his hart wounded with a frere, therfore this bodely wounde; both thewe to be his spiritual wound of love. Arise therfore thou spouse of Chapit, as a done buyldying thy nest and restying place in the wapnes of this hole or wounde there watche cotinually as a sparow fynding thy nest, there byo thy birdes of chaste love with the turtyll. Joyne or put thy mouth to that wounder that thou map sucke or drawe the watre of helth from & foutages of our fautour. This is & wel that springeth in o myddest of paradise, whiche doth make frutes full the devoute bertes and plentiously both watre all the world. This is the doore that was made in the lide of the arke of Aoel by the which dod entre all tho beftes a menthat ware faund from the buyuerfall flode. Studie and laboure therfore with all thy diligence to have a recourse buto the holes of this stone and buto the caue of den in this stony wall both now in this life and also at thy death there to rest and hide thy selfe, that thou myght escape the daunger of the wode lion the deupl, and also that thou myght fynde there plentiouse pasture and fode to thy eternall comforth. I And here note that Chaift dvd hedde his blode, b. tymes this day for bs. fyrft in his prayer, when he fwet blode . Second, in his scouraging. Thred, in his crowning with thornys. fourth, in his naylying to the croffe, and, fryfth, in the openying of his lyde as ye have herde before.

I Dere folow. ii. Lestons.

T peste sellon of this article is this, that whan we be deade with Christe from the worlde and from all synnethen also we shuld be wounded in our hert with the spore of charitie so that we myght fay with p spoule in her cauticles. Vulnerata charitate Canti.2. A. ego fum. Jam wounded with p spere of charitie. Sapnt Austen wrta.70. alfo refered to be wounded with this fpere faring. I befech the my

The Dyzrour oz Glasse

lord and kong, mp most swete Jesu for the most holve wondes. which thou juffered boon the croffe for our health, from & which that most preciouse blode ran out wherwith we be redempd.

I befech the (I fave) to wounde this my funfull foule for the which it pleased the to dre. Woundeit I befech the, with the fiery bart of thy most myghtie loue and charitie. Payle taft my here to the with the navle of dart of thy love, that my louie may lay buto the. I am wounded with charitie, and lo loze wounded: that from this wounde of thy love there myght runne the full ris uers of teares, both night and day, both of cotricton, compallion and Devocion. Smyte & beleach the good Jelu this mofte bard Annt my foule, with the myghty and warpe lipear of thy loue: that it may myghtilic entre in to y inwardnes o; deapnes of my hard it hart. The lecond lellon is that we fould recepue the facramentes of the churche with that intent and oeuocion; as if they cam then from the lyde and hert of our loade, for that wounde of his lyde: was as the doore wherby of facramentes of the churche com from Augo fup. Chaift to be. for as of the lyde of our frat Adam fleapynge, his Job. tract. wpfe Eua was formed and made: (o of p fpde of our fecond Abam (that is Christ) (leapping by death boon the crosse was formed the churche the spoule of Chaist. By this woude as by a doze of loue In Manus fannt Auften opd entre when he layde, Longyne hath openpo to me the lyde of Chaift with a lpear and I have entred therin and there I furely and quietly realt. The nayles and the spear crie to

La.rr.

all, Ca. 23.

M. Apraper.

me that I am truly reconfiled to Chaift if I loue bym.

Jefu which for me wold have f lyde of thy deed bodie opes nyo, from whens cam plentye of blode and watte for our health & comforth; wounder I befeach the my hert with the fpear of thy charitie, y I map worthely receive thy facrametes, which flowed out of that thy most holie syde. Amen.

> Dow the bodie of Chaift was taken bowne of the croffe the Iriii. Article.

De Irili. article is the takeng towne of Christes boble from the croffe. for after that our fautour Telus had gruen by his fpirite byon peroffe; that was about the ir. houre of the day: the bodie of Chaift hang firll bpon the croffe buto evenlong tyme and there above and taried our blcffid

Of Chattes pollyon. fol. C. rrrvii.

knowing what to doo, they wold have taken downe the bodye | Left and row asal bleffid ladie and other-tit. women fittena be the croffe and not and have buried it; but they had no strength therunto, not yet of papers whole such instrumentes as were necessarie for that purpose. And to des saight the partie learning the hadis provided and to des saight the partie learning the hadis provided and to des saight the partie learning the hadis provided and to des saight the partie learning the hadis provided and the provided and to des saight the partie learning the hadis provided and the parties of the saight the saight the saight the parties of the saight th parce learng the bodie boon the croffesther durite not, and there to tary or abide of nyaht drawing nyahither myahtnot. Behold and contides (thou Ruote louis) in what propletitie they be in and have compassion on them with all thy herte. And as they fat thus in troble and heuines there cam Hofeph of Pritte of Aromathya Contyme called Kamacia, where as Delchana and Anna the pas tentes of the prophet Samuell Dwellyd. This foleph was a wio regu. tiche man and of noble blode and also he was a senacour and had pu. a. great office in p courte of the emperour, a good man in hym feife and in pipate of god, fufte to his negabbour, a disciple of Chift, but fecreace, for teare of the flues, he had a trufte to come to the kyngdome of god for he dod in no thyng confent to the cowncell and twofe maliciouse actes of the Aues. And as faynt Dierom St Math. layth y fratt plalme was made of hym. Beatus vir. &c. This holie £4,27. Holeph frenchthed thosow theffulion of Chriftes blow (all feare fet a part) went boldly buto Bilate, not featung the malice of the Tues, not yet the power of Dilate, and afted of bym the bodte of Helu, for a great treasure, for he preferryd that bodye aboue all ethly treasures though they be never so preciouse. Dilate merue lpo that Tenis was fo toon beed, and called to hom a capten of an hundreth men, and alked of hym if Telus ware beed | and whan he knew the treuth by that captern: he gave the bodie to Toleph. Ind then foleph bought a fayze lynyn clothe for to wrap Christ bodie therin, and to holeph came, not now as a fecreat and pres up disciple of Christ: but an open disciple of Jefu, And also there cam with byin. Aichodemus, which bifoze tyme cam princly bus to Jefus in the night for feare of the Jues, but now all feare fet a parte be cam with foleph and brought with hymiof myre and aloes about an hudreth pownde weight, to anoput and dielle the bodie of Chailt before his buriona. Ind when they cam nyahe to the place where Chaft hang: they knoted down and byd worthip our loide. And our ladic percepuping that they cam to take downe ber fonys bodic as rifying fro death ther fpirit began to gutchen, and to our ladie recepupo them at they compna reuerently. Ind furthwith they prepared them felfe: to take down the bodye, and our labie healped as moch as the might . One brewe the naples out of his handes | an other fuftepned the bodie that it fluide not fall bowne

of Chard from the